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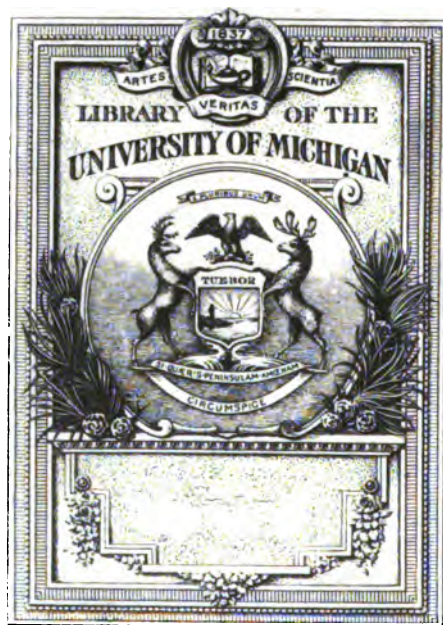
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THE
FREEMASONS'
MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
CORRESPONDING GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS

VOLUME XXIX.

BOSTON:
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1870.

40

TO
MY FRIEND
JOSEPH D. EVANS, ESQ.,

Past Grand Master of the Grand Lodge of New York,

IN TOKEN OF
MY APPRECIATION OF HIS CHARACTER AS A GENTLEMAN, AND OF HIS
EMINENT SERVICES AS A MASON,

This Volume of the Freemasons' Magazine

IS

AFFECTIONATELY DEDICATED

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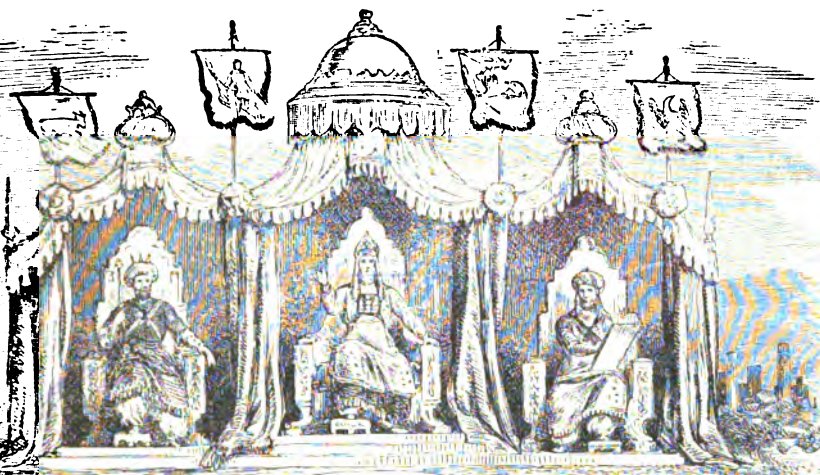
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THE
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VOL. XXIX.]

NOVEMBER 1, 1869.

[No. 1.]

THE TEMPLAR-NOMENCLATURE.

UNIFORMITY OF TITLES IN THE ORDER ESTABLISHED.

THE following Report was accepted by a unanimous vote of the Grand Encampment of Massachusetts and Rhode Island, at its semi-annual communication, in Boston, on the 8th of May last, and referred to the annual assembly at Providence, on the 29th of October, ult., when it was unanimously adopted :

BOSTON, May 8, 1869.

The Committee to whom was referred the Address of the M.E. Grand Master of the Grand Encampment of the United States, delivered before this Grand Body, at its annual assembly in October last, and also the subject of the nomenclature of this Grand Encampment, respectfully submit the following

R E P O R T.

The nomenclature used by this Grand Encampment and its subordinates in characterizing themselves, and bodies of corresponding rank and character in other sections of the United States, and also in designating their principal officers, is that by which the Order of Knights Templars was originally organized in this country, more than half a century ago. It is that by which Templar-Masonry in its various forms and divisions, until within a few years past, was

everywhere on this continent known and recognized, and under which it has grown up from a tender exotic plant to a strong and vigorous oak, whose branches cover the whole land, and under whose shadow thousands of Templar-Knights annually unite in recognizing the Great Founder of Christianity, by their devotions at a common shrine of Christian Brotherhood.

To those of our elder Brethren who were contemporaneous with the fathers of this Grand Encampment, this nomenclature is consecrated by long and familiar usage, and endeared by the many pleasant memories which surround it. And hence it is but a natural emotion of the affections, — a strong manifestation of enduring love for early associations, — that they should look upon any change or modification of it with disfavor. They were educated in the belief that any changes in Masonry, however apparently unimportant, were to be regarded as destructive of its unity, and dangerous to its stability and endurance, as a distinct and exclusive fraternity. In this belief, your committee have also been educated, and they yield to none in their attachments to the lessons of their early teachers. They fully appreciate the importance of the closest uniformity attainable in every department of the Order, — each according to its own peculiar forms and necessities. The Brother, the Companion, and the Sir Knight, must each be able to meet the brother of his own grade on a common platform, to recognize him by the same terms, and speak to him in the same language, or the vital principle of Masonic universality is wanting. The unity of the particular branch of the Order wherein such a difference is found to exist, is destroyed. There is a break in the chain which should bind it together in one homogeneous whole.

And this is the precise condition of the present Templar organization of this country. The connection is broken. A link in the chain of fraternal concord and unity is wanting. The evidence of this, is the anomalous relation which this Grand Body sustains to its sister Grand Commanderies; towards all of whom, without an exception, it stands out isolated and in an attitude of apparent antagonism. Why this is so, is a question which your committee need not discuss. The M.E. Grand Master has done this with distinguished ability and thoroughness, in the able address which

has elicited this Report. He has appealed to the record, and demonstrated, with irresistible power, that the changes in the fundamental law of the Order which have contributed to produce it, was your own work; not alone and singly, but in concurrence with your equals in General Convention assembled.

He has also shown that this Grand Encampment is in duty and knightly honor bound to respect them, until they are lawfully and constitutionally abrogated. From this conclusion there is no escape. Whether judicious or otherwise, they were made in a lawful manner, and by an authority whose laws and edicts this Grand Body, in common with every other Grand Commandery from Maine to California, is under the highest obligations to acknowledge and obey. Whether they be such as we could all desire, or whether they were originally authorized by the usages of the Order, is not now an open question. The discussion has been foreclosed by the unanimous action of our sister Grand Encampments throughout the country, and it is left for us either to take the result as it stands, or to accept repudiation of the supreme authority and secession as the only alternative. So grave a step the Grand Encampment of Massachusetts and Rhode Island is not prepared to take. It is not prepared to array itself in open hostility to a superior power of its own creating, — a power which, in its confiding trust, has done it the honor to select for its presiding officer one of its own distinguished sons. It is not prepared to tarnish the purity of its hitherto spotless record, nor to forget what is due to the memory of the dead past, by encouraging disloyalty and insubordination in the living present. On the contrary, it recognizes and accepts in all its fulness, as the rule of its own conduct, that the Masonic Government is a government of laws, and that the highest duty of the subordinate is submission to the lawfully constituted authorities. The institution of Masonry, organized on the principle of fraternal confidence and equality, can stand on no other foundation. Remove this, and allow that disloyalty and insubordination, under any circumstances, are right and justifiable, and the beautiful temple of our Order, now admirable in all its symmetrical proportions, is transformed into a theatre of anarchy and strife; all reliable government is at an end, and the mad

spirit of faction reigns triumphantly over the milder rule of subordination and order.

Entertaining these views of the duties and obligations due from this Grand Encampment to the supreme head of the Order in the United States, and recognizing the importance of perfect harmony and agreement in the working of the machinery of its government, in all its details, your committee recommend the adoption of the following

Order: That the Constitution of this Grand Encampment be so altered and amended as to conform, in its nomenclature, and in all other respects, to the provisions and requirements of the Constitution of the Grand Encampment of the United States.

CHARLES W. MOORE,
BENJAMIN DEAN,
THOMAS A. DOYLE,
A. A. DAME,
W. F. SALMON.

The adoption of the foregoing Report by the Grand Encampment of this jurisdiction, happily removes a long-pending and unpleasant cause of disagreement in the Templar organizations of this country, which, at one time, threatened a serious disruption in this branch of Masonry. It originated, in the year 1859, in a revision of the Constitution of the General Grand Encampment, at Hartford, Conn., when a proposition was brought forward and adopted, without consultation with the State Grand Encampments, to discontinue the use of the peculiar nomenclature by which the Order here was originally organized, and to substitute for it one which was thought to be more in conformity with the usages of the ancient Templars. The wisdom, if not the truth, of this proposition was doubted, and strongly objected to by several of the State Grand Encampments; some of which went so far as to withdraw their allegiance and dissolve their connection with the Supreme Body. They, however, subsequently became reconciled, and, for the sake of preserving the integrity of the Order, submitted to what they felt to be an unnecessary, if not an unauthorized grievance. The Grand Encampment of Massachusetts and

Rhode Island, without sympathizing with the recusants, or taking any active part in the controversy, or wavering in its allegiance to the head of the Order, contented itself with allowing the subject to remain in abeyance, and permitting, at their option, such new Encampments as it might thereafter constitute, to conform to the new regulation. The old Encampments, some of which were in existence and assisted at the organization of the General Grand Body, claimed the privilege, as an inherent and imprescriptible right, to retain their original name and titles. How well this claim was founded, it is not now necessary to inquire. It is enough that the parent body continued to hold the anomalous relation in which it had placed itself, or been placed by the action of the superior power, up to the time of the adoption of the above report, which removes the whole ground of complaint, and restores the unity of the Order throughout the country.

GRAND ORIENT OF FRANCE.

THE recent intermeddling of the Grand Orient of France with the jurisdictional rights of the Grand Lodge of Louisiana, in recognizing and endorsing the action of a spurious and illegal Masonic organization in the City of New Orleans, under the title of a Supreme Council, claiming the powers of a Grand Lodge, and assuming to establish Lodges of Symbolic Masonry in that State, has, everywhere in this country, met with resistance and condemnation. Both of the Supreme Councils, through their proper officers, and most of the Grand Lodges, have denounced it in justly severe terms, while several of them have suspended their Masonic relations and intercourse with the offending Body, and its subordinates. And, we regret to learn, that the Grand Orient at a recent session of that Body at Paris, when the subject was brought to its attention by an official communication from the Grand Lodge of New York, after a lengthy discussion, laid it upon the table, to be taken up at some future time; or, most probably, not to be taken up at all. The matter was one of too much importance to be disposed of in this way, and the Grand Orient should have felt that, whatever the justice of the complaint may be, its own dignity was concerned in giving to it, or any other communication from a Grand Lodge in every

respect its equal, a respectful and candid consideration. This it failed to do, and meanly took occasion to mark its contempt for the complaint, by passing a spiteful resolution, suspending official relations with Grand Lodges everywhere over the world, that should presume to act contrary to a line of policy prescribed by itself!

The course of the Grand Orient, both in respect to its interference with the legal rites of a sister Grand Lodge, as well as in the recognition of an illegal Masonic organization, and its subsequent treatment of a very proper and reasonable complaint, to which it had unfortunately subjected itself, is, of course, to be regretted; because, the Masonic intercourse of the principal cities of the United States with Paris is probably greater than with any other point in Europe, and is annually increasing. And though this consideration furnishes no reason why we should submit to a wrong on the part of our French Brethren, it does furnish ground for regret that any disruption of the kindly relations which have heretofore subsisted between the two parties, should have taken place; while at the same time it leads us earnestly to hope that the measures now in progress, may lead to an early reconciliation of the difficulties.

The Grand Master, General Mellinet, who has just resigned his post as Commander of the National Guards of Paris, is a Brother of little Masonic experience, but of distinguished executive ability, and has managed the affairs of the Grand Orient with great success, and reduced the Lodges under its jurisdiction to a condition of discipline and order, unknown to them on his accession to the Grand Mastership. He is a soldier of decided opinions, and a firmness amounting to what might, without much exaggeration, be called stubbornness. This may, perhaps, embarrass and delay the settlement for a short time, but of a favorable result at an early day, we think there can be no reasonable doubt.

Our own Grand Lodge has declared itself on the subject, in a lengthy and able report, which has been laid before the Grand Orient, and in which, without resorting to any more stringent measures, it invites that Grand Body to a careful reconsideration of its own action, and its bearings upon the rights of the sister Grand Lodge, the violation of whose jurisdiction it sanctions and defends. Other Grand Lodges in this country have thought proper to take a more decided stand. As a specimen of which, we give the following from the late Annual Address of the M.W. Brother Pease, Grand Master of the Grand Lodge of Wisconsin:

“A controversy has arisen between the Grand Lodge of Louisiana and the Grand Orient of France, which has assumed such proportions as to demand the consideration and action of all other Grand Lodges in the civilized world, and

which addresses itself with peculiar force to those existing on the American Continent. A spurious organization, styling itself the 'Supreme Council of the A. and A.S Rite in and for the Sovereign and Independent State of Louisiana,' has been established at New Orleans, which, disregarding some of the ancient landmarks of our Order, assumes control over the Symbolic Degrees, and, ignoring the Grand Lodge of Louisiana, and setting at defiance its authority, arrogates to itself the power to establish Lodges of Symbolic Masonry within that jurisdiction. This so-called Supreme Grand Council was established in 1858. Left to its own resources, frowned upon by all intelligent American Masons, and recognized by none of them, it languished into utter insignificance, and soon would have sunk into oblivion. But on the 5th of November, 1868, to the surprise of the universal Masonic world, the Grand Orient of France, actuated by motives which it is impossible to fathom, promulgated a decree, based upon a previous report of 'A. Hamite, 33°, member of the Council of the Order,' recognizing the Supreme Grand Council of the A. and A. S. Rite of the Sovereign and Independent State of Louisiana, with all its usurpations of Masonic authority, establishing official and friendly relations with it, tendering aid and co-operation, and assurance that the ties which henceforth unite these two Masonic powers will be intimately strengthened by the reciprocal appointment of representatives. By this course the Grand Orient of France is exerting her influence in aid of an unjustifiable attempt to invade and usurp the jurisdiction of a sister Grand Lodge, and to overthrow her legitimate authority. The facts briefly narrated, present a case which calls for the prompt and decided action of every American Grand Lodge."

This portion of the Grand Master's address was referred to the Committee on Jurisprudence, who subsequently reported the following resolutions, which were unanimously adopted:

Resolved, That all Masonic correspondence and fraternal relations between the Grand Lodge of the State of Wisconsin and the Grand Orient of France, cease and be discontinued, and no Mason owing allegiance to that Grand Body, or to any branch thereof, within the State of Louisiana, or elsewhere, be recognized as such in this jurisdiction, during the continuance of their interference with the jurisdictional rights of the Grand Lodge of Louisiana, or while they shall claim any rights of jurisdiction over any matter pertaining to the symbolic degrees of Masonry in this country.

Resolved, That a duly authenticated copy of the above report and resolution be transmitted to the Grand Orient of France.

The French Masonic periodicals are discussing the subject with much earnestness, and probably with as much intelligence and fairness as could reasonably be expected of them, for it is very difficult to make our French Brethren understand either the government or conventionalities of the Order in this country. The Masonic World (*Le Monde Maconnique*), one of the best of these periodicals at Paris, for September, contains an elaborate and candidly written review of the controversy,

as seen from the French stand-point, by its distinguished editor, Ill. Br. Caubet. It however assumes that the question is to be determined by the legal rights of the Southern Supreme Council, within its own jurisdiction, including the State of Louisiana; and this is the precise block over which our French Brethren are continually stumbling, whenever they undertake to discuss questions in American Masonic policy. It is difficult to make them understand that the Supreme Councils of this country have no control over or legal connection with, its Grand Lodges; that the two parties are distinct organizations, wholly independent of each other, differing in their forms of government, in the degrees they cultivate, and in their esoteric workings. When they can learn to comprehend this fact in its fullness, they will then perceive that the Supreme Council of the South has no concern whatever in the violation of the jurisdiction of the Grand Lodge of Louisiana, though it has a grave complaint against the Grand Orient on its own account; but with this the Grand Lodges of the United States have not assumed to interfere; thus, very properly, leaving the Supreme Councils to look after their own interest, and contenting themselves with the vindication of the lawful rights of their own grade.

A LEAF FROM THE OLDEN TIME.

WE have been politely favored by R.W. Br. Robert H. Waterman, of Albany, N.Y., with a partial examination of the early records of the Master's Lodge, established in that city in 1762, from which we extract a few short paragraphs, which may be of interest to some of our readers, as showing the peculiar customs of our Brethren at that early period of Masonry in this country.

Under date, April, 1768, we find that Br. Stringer, Treasurer of the Lodge, and Br. Van Rensselaar, "paid 6d each for coming too late." And this was a regulation which seems to have been very rigidly enforced during the early years of the Lodge. In June, 1770, "Br. Hogan paid his fine for coming after the hour, 6d., which was given to the Tyler, which makes up 4s. in fines delivered to him, to purchase a pair of genteel snuffers for the use of the Lodge." And it appears that on the 20th of the same month, the Tyler delivered the "genteel snuffers" which he was ordered to buy, "for which," says the Record, "remains yet due, 6d"; which balance was liquidated as follows:

“Br. Hogan paid a fine of 6d. for coming after the hour, which was paid to the Tyler in full, for the snuffers.” But Br. Hogan, disliking this second fine, or the appropriating of it to the snuffer-fund, desired “that his name may be erased out of the By-Laws,” which was accordingly done, “and he is no longer to be looked upon as a member.”

Under date of January, 1772, we find the following: “It is resolved that the Lodge furnish the Tyler with twelve pint bowls, out of the fund of the Lodge, which he is to be accountable for; if any is broke, the person breaking one, is to pay 8d. for the same. Br. Van Rensselaar, is to furnish the Tyler with two quart bowls, which, if broke, is to be paid for by the person breaking the same.”

In the following month of February, the W.M. Samuel Stringer, and Br. Jeremiah V. Rensselaar, were fined 6d. each, for coming too late.

In December, 1773, a donation was made to St. Peter's Church, Albany, for the purchase of an organ. And under date of January 9, 1778, we find the following interesting entry: “The petition of Brigadier Gen. John Starke, being presented to the Body, he was ballotted for, met with the unanimous consent of the members present, and was initiated accordingly.”

The following, which appears under date of April 25, 1785, would be decidedly out of place in the Records of a Lodge at the present day, but at the time referred to, it was no more objectionable, than the use of “liquor” at funerals and the dedication of churches, both of which were then regarded as a matter of course: “Br. Gerritt Lansing made a motion, which was seconded by Br. Douw Fronda, that the fines arising from the non-attendance of members, and coming after the hour, shall be appropriated to the use of Liquor, for the good of the Lodge, when called from labor to refreshment.” “Paid for Liquor, 2s.”

“Br. Bleecker was fined 4s. for going out without permission.”

In November, 1788, it was

“Resolved, That the Treasurer take order to procure for the use of the Lodge, one quarter cask of Lisbon or Sherry wine, 5 gallons Spirits, 2 loaves sugar, and 2 dozen glasses.” And in the following January, it was voted “That no Brother be allowed to drink more than half a pint of wine, each Lodge night,” and the Stewards were ordered to “pay strict attention to the above.”

GRAND LODGE OF IRELAND. — The Most Worshipful Grand Master, M.H. Rice, of Indiana, has been pleased to appoint Sir Kt. and Br. William Glenn, formerly of Indianapolis, now of Dublin, Ireland, the Grand Representative of the Most Worshipful Grand Lodge of Indiana, near the M.W. Grand Lodge of Ireland.

ANTI-MASONRY IN ITS OLD RESORTS.

THOSE of our readers who were connected with our Institution, and took an active part in its life-struggle with its bitter and persecuting enemies, between the years 1828 and 1834, will be interested, and perhaps amused, with the following account of an anti-Masonic meeting, recently held in the meeting-house formerly occupied by the notorious Rev. Moses Thacher, in the neighboring town of North Wrentham, and from which he was dismissed soon after his expulsion from Masonry. He was one of the meanest and vilest anti-Masons in the State. Being a man of some popular talent, he managed, so strong had the anti-Masonic party in his district become, to get himself elected to a seat in the State Senate, where he served one year, to the disgust of its more decent members, and the disgrace of the Commonwealth. We had supposed that both he and his co-laborer, Samuel D. Green (the latter of whom figures in the following account), had both "gone to their own place;" but it should seem that they have not yet accomplished all the evil for which they were originally intended. We do not however fear anything very serious from the present movement :

The great wave of political excitement which swept over the country many years ago, bearing down and temporarily beclouding Masonry, has something of its spirit remaining at the present day. As the prejudices which existed and influenced that movement have gradually disappeared, the order has recovered its lost influence, and in place of being a despised and insufferable outcast among associations, has become more general and more powerful than ever before. But while the Order has so quickly and completely recovered its position, and a large number of newer and less imposing societies have arisen and flourished, much of the old feeling against their secret principle exists, and occasionally finds expression. This is much more common in the West than here. There the subject is more frequently discussed, and there are some signs of a reaction.

Last year there was organized at Pittsburg a "National Association of Christians Opposed to Secret Societies," in which thirteen denominations were represented, and Senator Pomeroy and others have occasionally spoken against the principle of secret organizations. A meeting of this character was held at North Wrentham, Mass., yesterday, and the day was occupied with prayer and exhortation against all descriptions of secret societies. The place selected was one where the question formerly caused great bitterness and dissension in religious circles, and where the feelings engendered by it have not by any means died out. The society which worshipped in the little ancient church, whose dilapidated steeple attracts the eye of every passer upon the Boston, Hartford and Erie Railroad, divided upon this question, and the part of the

society which was formed into another church, still refuses its membership to any adherent of secret orders. For this reason North Wrentham was probably chosen by the originators of the meeting as the most favorable place.

The prime mover in all the business of the day was Rev. J. Blanchard, President of a Calvinistic institution of learning in Wheaton, Illinois. His ideas upon the subject were uttered with much vehemence and a great deal of exaggeration, which made some of his remarks extremely ridiculous. The meeting commenced in the morning, but as only half a dozen or so of each sex were present, organization was postponed, and the time mostly spent in prayer.

Before adjourning for dinner, Mr. Harrison Prescott, of Newton, was chosen Moderator, and Rev. Mr. Dickinson, of Foxboro', Scribe. In the afternoon a list of questions was brought up for consideration, and the three to which the attention of the meeting was more especially directed were: "How do secret societies affect the churches of Christ?" "What is the duty of Ministers and Christians toward these separate orders?" and what is the relation of other secret societies to Masonry?"

Rev. Mr. Blanchard commenced his remarks upon the subject by reading from "The Boston Journal" an account of the Centennial Celebration of St. Andrew's Royal Chapter, in September. Afterward he read a long paper, assailing and ridiculing the Masonic organization in every way, shape, and manner. He described the magnificence of the Boston Masonic Temple, into which he had lately wandered, and said that it exceeded any of the London Club Houses in costly and luxurious furnishings. He went there for statistics, which he did not succeed in obtaining. He found that they had just been having a banquet; that they employed negro servants; that at their ball the ladies had danced with the members till after twelve, P.M., etc., etc., all of which he characterized as scandalous to the last degree. The speaker evidently regarded Masonry as the one great evil which threatens to overpower Christianity and civil liberty in America. He cautioned his hearers that the leaders in the Order were members of all political parties, and meant to control all, and that men joined the lodges in order to obtain political promotion. And he urged the churches not to repeat their fatal error in relation to slavery, and create an infidel party by letting secret societies alone, as they created the Theodore Parker and Garrison party by letting slavery alone. Somebody is bound to oppose them, and if the churches do not, infidels will do it, to spite Christians. Masonry is the worst kind of heathenism, with a Christless, pagan, creed, and a self-projecting worship. By their oath that they believe in one Supreme God they contradict the Orthodox creed; and their forms are so much more dangerous than Popery as thieves in the house are more dangerous than thieves out of it. He brought up a large number of other charges — asserting that the Order was irresponsible; that it wasted vast sums of money; that it tended to disturb the marriage relation, etc. He closed with a strong appeal to the descendants of Pilgrims to stand up for liberty, asserting that it was for just such evils that they fled to these shores.

Mr. Samuel D. Green, of Chelsea, formerly a member of the Masonic Order, gave some reminiscences of his connection with the Order, and explained the oaths and obligations of the first four degrees.

Rev. I. N. Tarbox said that it is the nature of all great moral movements to begin in a small way and gradually increase in power and prevalence. He had always been convinced that Masonry was most injurious to society and hostile to the Church of Christ. He believed a great many virtuous men were drawn into the Order without realizing their position, and were drawn along through the degrees by fear of exposure. There was something peculiarly audacious about Masonry, which makes it a most formidable enemy to the cause of righteousness, and he believed that there was an evil in all secret societies, which was greatly to be feared.

Rev. N. S. Dickinson, of Foxboro', was the next speaker. He attempted to show the inherent ungodliness of Masonry, in that its ritual was in direct antagonism to the religion of Christ, and that its quotations from the Holy Scriptures were mutilated; that the whole tendency of the teachings of the Order was unfavorable to Christianity, and calculated to undermine the strict doctrines of the Orthodox, and to infuse a low type of doctrine and creed. He would not permit any form of secret organization to take part in any of his religious exercises on a funeral occasion. The other classes of secret societies — Good Templars, etc. — he thought were merely recruiting ground for Masonry.

Several resolutions were offered at the conclusion of these remarks. Rev. Mr. Blanchard offered the following :

Resolved, That in our deliberate judgment the Pilgrim Society ought at once to take up the corner stone of the Pilgrim Monument at Plymouth, and remove from the cavity in the same the plate on which the names of the Grand Lodge of Masons, in this State, with its grand officers, appear above those of the Governor of Massachusetts and the President of the United States; and that all imprints and inscriptions of the sect of Free Masons should be erased, by law, from all our public buildings and monuments, as subversive of the idea of popular government, and tending to make Free Masonry the religion of the State.

Rev. I. N. Tarbox offered a statement, which it is proposed to have published, recommending moderation and discretion in reference to the subject, and that as there were numerous members of churches who had joined the Lodges in good faith, and who would feel that their rights were infringed upon if they were rudely assailed, the utmost care should be used in dealing with them; and also recommending that a day of fasting and prayer be observed.

The resolutions were passed and the meeting then adjourned. About fifty persons were present in the afternoon. — *Boston Journal*.

Norfolk County was the hot-bed of anti-Masonry, having its central fire at North Wrentham, where it raged with a violence and malignancy characteristic only of fanatics and devils. It scattered churches and families to the four winds, and converted the before peaceful and happy village into a place fit only for the residence of evil spirits. God forbid that it should ever again be subjected to such a moral and social desolation.

CENTENNIAL OF ST. ANDREW'S ROYAL ARCH CHAPTER.

THE centennial anniversary of the organization in this city of St. Andrew's Royal Arch Chapter, occurred on Tuesday, September 29, and was celebrated in a becoming spirit by the members of the body, assisted by distinguished representatives of the fraternity from other States. The exercises took place at the Masonic Temple, and were held during the afternoon and evening. The afternoon was devoted to the centennial celebration proper, the proceedings being of a formal character and applying particularly to the affairs and history of the Chapter. In the evening a levee was held, in which the social and musical elements predominated. Each occasion was an interesting one to the Masons assembled—the first on account of the intellectual feast presented to them, and the second for the genial and kindly feelings which prevailed.

The exercises in the afternoon took place in Sutton Hall, at which time there were present a company of about one hundred and fifty gentlemen, including in their number the Mayor of the city and several other distinguished personages. A. F. Chapman, Most Excellent High Priest, occupied the chair. The services were opened with a performance on the organ, after which the Committee of Arrangements presented their report. At the conclusion of the preliminary business, the presiding officer announced the Committee of Arrangements as a committee to escort the distinguished visitors, who had come to attend the celebration, into the room. They accordingly retired, and returned escorting the following gentlemen: Dr. J. M. Austin, of New York; R. S. Bruns, of Charleston, South Carolina; Thomas A. Doyle, of Providence, Rhode Island; James Kimball, of Salem; Henry Chickering, of Pittsfield; Charles A. Welch, of Waltham, Mass. Companion William Parkman then unrolled and read the charter of the St. Andrew's Royal Arch Chapter. The Masonic choir next rendered in a most admirable manner, the devotional hymn, "Jubilate Deo;" after which M.E. High Priest Chapman delivered an address of welcome. The speaker said it was the wish of the Order he represented to give the guests a most cordial welcome to their *sanctum sanctorum*. Within this hall there abided harmony and peace. Being therefore of their faith, he desired the guests, in closing, to be of them and with them in all they did, for they were very, very welcome. The Chaplain of the Lodge, Rev. Companion John P. Robinson, next proceeded to the centre and offered a devout supplication to the Most High. A centennial ode, written for the occasion by Companion Wm. T. Adams (Oliver Optic), was sung by the choir, Messrs. Barnabee and Whitney rendering alternate solos in base, and the others accompanying in the chorus.

THE CENTENNIAL ODE.

HAIL, Mystic Art! from ages gone,
In triumph to the present borne,
Thy years in centuries still roll on
While Time's vast wrecks the mighty mourn.

14 CENTENNIAL OF ST. ANDREW'S ROYAL ARCH CHAPTER.

Hail, Mystic Art ! whose altar's blaze
Grand Masters saw in ancient days ;
Hail, Mystic Art ! whose altar's light
Still flames before our wondering sight.

The Temple, built by God's command ;
The kingly craftsmen, widow's son,
And all the vast masonic band
That reared its stately walls, are gone ;
Glory to God ! the Art still lives ;
Light to the faithful still it gives ;
Faith, Hope, and Charity proclaims :
Honors and loves its hallowed names.

A hundred years are but a day,
O Mystic Art ! in thy long line ;
But, glorying in our years, we lay
Our Century on thy ancient shrine.
Take up the Wreath of Years we give,
O Mystic Art ! and let it live,
Garnered with ages past, to bloom,
Like the acacia, o'er our tomb.

Beneath the mighty Mystic Arch,
That joins the Present and the Past,
The ages still shall grandly march,
The Arch shall ages yet outlast.
Truth ever mighty must prevail,
Light to the faithful ne'er shall fail ;
Then, dare we, in this vale of tears,
Pledge thee another Hundred Years.

THE ORATION.

Companion William Sewall Gardner, the Grand Master of the Grand Lodge of Massachusetts, was introduced and delivered the oration. He first glanced over the important historical events which had transpired in the world during the past century, and made mention of several of the great men who had flourished in this time. The present year, he said, besides marking the centennial anniversary of the great naturalist, Humboldt, was the three hundredth anniversary of the birth of Hervey, the discoverer of the circulation of the blood, the four hundredth anniversary of the birth of Michaelvelli, the Italian statesman, and the thirteen hundredth anniversary of the birth of Mahomet. The figures 69 had a mystical importance well known to the fraternity of Masons.

The speaker then turned his attention to the history of Masonry, particularly as it applied to the establishment of the Royal Arch degrees. He said the time had gone by when it was deemed heretical to examine too closely, or question the truth of doubtful authority, in regard to early Masonic traditions. He hoped what was now dark and unintelligible in this respect, would be cleared away by patient and thorough investigation. He then went on with a review of the break between the Masons of Great Britain during the earlier part of the last century, which led to the final separation of the brotherhood

into two wings, styled the Ancient and the Modern Masons. It was from this source the Royal Arch Chapters originated. The speaker traced the spread of this controversy across the Atlantic, until it had affected the Masonic Lodges already established on this continent. The ritual of the Ancients claimed to be more extended and complete than the others, and a fourth degree was added, the one beyond Master Mason being styled the Holy Royal Arch. Instructive data were then given, showing the rapid spread of the Royal Arch Order on both sides of the sea. In New England, Royal Arch Lodges were formed in Newburyport, Providence, and other places, which flourished up to the time of the Revolutionary War, but during the time of strife were temporarily in abeyance. With the return of peace and the establishment of the republic, they were again revived, and have grown and flourished with vigor ever since. Allusion was next made to the union of the two grand wings of the Masonic Order in England in the year 1813, and their harmonious co-operation since then. The various changes in the titles of officers and in the ritual were also described. The oration was concluded with an eloquent peroration, in which the speaker said that the order of Masonry was not based upon the formalities of its ritual, which were but ephemeral, but on the Divine principles which underlie them all.

At the close of the address a hymn of thanksgiving, written for the occasion, was sung, and the company then separated for an intermission till evening.

RECEPTION IN THE EVENING.

In the evening, at 8 o'clock, there was a reception, and a very brilliant affair it was. Some hundred or more ladies and gentlemen were present. Many of the ladies were in full dress and made an elegant appearance. Nearly the entire building was open to visitors, and not a few availed themselves of the opportunity to inspect the same—a privilege that does not often occur. The first portion of the evening was pleasantly devoted to music. The programme was well selected, and gave much satisfaction to all present. Besides the regular printed programme, Mr. H. C. Barnabee sung and impersonated "Mrs. Watkins' Party," and "The Rheumatics," which created much amusement. The vocal exercises closed with the singing of an original hymn, written for the occasion by Comp. Adams, to the tune of "Auld Lang Syne," and in which the company joined. The concert took place in the Sutton Hall, the headquarters of the Grand Lodge.

At its conclusion, the company were invited to partake of refreshments, which were served in several apartments on two floors. These were abundant and sumptuous. The tables were handsomely ornamented with flowers. Following this was dancing. This amusement was prolonged to a late hour. The entire occasion was admirably carried out and afforded much entertainment to all present. Let us hope that the future has in store many returns to the St. Andrew of a like day.

[The above imperfect sketch is condensed from an account of the celebration in the "Journal." An official report will probably be published, with the address, when we shall refer to it again.]

THE OBJECT OF A CHARTER.

DEAR BRO. MOORE. — I feel somewhat a delicacy in submitting an opinion adversely to that which is currently entertained by the Craft in regard to the object and qualities of a warrant, but viewing this matter as a prevailing error without utility, I feel free to open the subject and direct attention to it. As it involves no danger nor prejudice to the fundamental principles of the institution and contemplates no innovation to the old land marks, an argument on the subject of the true character of a warrant may be indulged in with impunity. This article was induced by perceiving the following decision recently made by a Grand Master, on the subject of requiring, in effect, the warrant to be present before the lodge can be opened or proceed to business. He says: "When a Master, through negligence or design, does not attend with the warrant and open his lodge at its regular communication for four weeks, and the ensuing week is the one at which the annual election should be held, and fears are entertained that he will not allow the lodge then to be opened, the D.D.G. Master will be ordered to attend officially and open the lodge and hold the election." . . . Although this decision is in harmony with the universal idea held by the fraternity in regard to the functions of a warrant, it is erroneous in principle as it virtually changes the relative position the warrant holds to the body. It is an instrument intended to protect a Lodge of Masons in certain rights and privileges, and is the *portable evidence* of their lawful existence as a lodge. It is in this latter feature of its character its principal virtue and importance consists. Instead of viewing it as conveying authority to participate in and enjoy the privileges accorded to a lodge, it is made by such ruling and practice an indispensable component of the lodge it authorized the body to open, thus perverting its true and legitimate character.

It is not at all likely that the Grand Master, whose decision on this subject is here introduced, deemed it necessary to penetrate the subject in this direction beyond the prevailing opinion, but has taken the custom as an established fact, and decided in accordance therewith. The ancient charges are entirely silent on the subject. Neither do the constitutions or rituals attribute to it the peculiar virtues which are ascribed to it by this decision, as in making its presence a *sine qui non* to the formal opening of lodges under its authority. Without carefully scrutinizing the language defining a lodge, as given in the lecture of the first degree, this error, which is so prevalent, may easily have been adopted as the correct rule, viz.: "A Lodge is a certain number of Masons duly assembled, *with* the Holy Bible, Square and Compasses, *having* a charter or warrant empowering them to work." It will readily be perceived here that the Holy Bible, square and compasses are made essential elements in opening a lodge assembled for lodge purposes, and that the warrant is merely the instrument which they must lawfully hold empowering them to do so.

It is true that a distinguished writer on Masonic Jurisprudence, whose intellectual abstractions—with all respect—have done much to unsettle the common sense practical operations of the institution, as well as to enlighten

the brotherhood, — is very emphatic in laying it down as law that “no lodge can be opened or proceed to business unless it (the warrant) be present.” . . . “And if it should be taken out of the room during the session of the lodge the authority of the Master ceases.” As there is no direct law appearing from which such an opinion is derived, the idea must have originated with himself, growing out of some governing principle which is not apparent or deducible from any of the ancient or modern regulations which have come to the general knowledge of the Craft.

Should such a rule be rigidly applied, a lodge would, in innumerable instances, be thrown into inextricable confusion. This theory is as much an abstraction as the inherent right of Masons to congregate and open a lodge indiscriminately, which has long since been waived or surrendered. All will concede the fact, that a lodge cannot hold a lawful existence without a charter or warrant from some competent authority. “It is called a warrant of constitution because it is the instrument which authorizes or warrants the persons therein named to open and constitute a lodge.” And it must be conceded that this constituted Lodge of Masons can do no Masonic work nor transact Masonic business, unless a certain number of its members, including an authorized officer, be present. The ritual prescribes a certain form of ceremonies, both in opening and closing a lodge, and the ancient rules, and Master’s covenant require a strict conformity thereto. These regulations cannot be departed from with impunity, and never are disregarded, except it is done by violence. It is also required that there shall be stated and may be special or emergent communications of the lodge. Whenever the latter occur the members *are to be duly notified* thereof. Now what would be the effect, should the theory of this writer be put into practical operation? If the functions of a Master cease on the withdrawal of the warrant from the room, the lodge itself necessarily loses its vitality and becomes defunct from the same cause. If a lodge cannot be opened except the warrant be present, it certainly cannot remain open, in form, a moment during its absence. There is scarcely a meeting at which the warrant is not taken from the room by a Committee sent out to examine visitors. Indeed, it is not unfrequently the case that the Master, having the warrant in his pocket, will pass in and out of the room several times during the evening. When this is done, in either case, what is the situation of the lodge in the meantime? If the lodge loses its functions by such an act it can scarcely regain its lost life by simply a return of the warrant. It can hardly be possible it was intended to convey the idea that a lodge may be alternately opened and closed by passing the warrant in and out of the room as you would in turn snuff out and re-light a taper.

In endeavoring to trace this theory to a practical result we are lost in a labyrinth of metaphysics. There is such a variance between this principle and the internal arrangements of the Masonic system of government and management that they cannot be made to work harmoniously into each other. If such a ruling could be made practicable it would really be a matter of but little importance whether the doctrine is correct or not. But as this cannot be done, while maintaining the present usages of a lodge, and the regulation is not uni-

versally complied with, it should be abandoned as hurtful to a lodge and demoralizing to the brotherhood. A non-compliance to any Masonic law or mandate, or any relaxation from a scrupulous adherence to the obligations or covenants assumed by the craft weaken the solemn ties which give strength and beauty to the Masonic Edifice.

With due deference it is therefore submitted that although the possession of a warrant is imperative on a Lodge of Masons, still it is not necessarily vital that its presence be required to give legality to the opening; that its virtue and force lie in the legislative act of the Grand Lodge creating the lodge, as expressed in the warrant, and that the lodge receives vitality through the ceremonies of constitution and the installation of its officers, and that it is a matter of no moment whether the warrant be in the lodge-room or anywhere else so long as it is in the custody of the lodge and remains unrevoked.

To strengthen this position it will only be necessary to recur to the fact that the mere possession of the warrant does not cover a wrong. It does not make a spurious or clandestine lodge a lawful one. Although the custody of the parchment is *prima facie* evidence of regularity, it is not conclusive that the lodge is in good standing. The warrant may have been revoked or annulled, but withheld, as has frequently been the case in the experience of some Grand Jurisdictions. Although we know that the possession of a warrant, under such circumstances, affords no lawful shelter to the recusants, that they are deprived entirely of its privileges, and the lodge virtually dissolved, yet it can readily be perceived how parties, placed under such disabilities, may take advantage of the color of protection so amply afforded them by the theory which such a decision sets forth.

Yours in fraternal love.

D.

PAPAL INTOLERANCE. — As evidence of the progress of liberal principles in those Catholic countries heretofore most opposed to Freemasonry, we are happy to state that since our last issue, we have received the second number of the first volume of the "*Boletim Official do Grand Oriente Lusitano*," published by the Masonic authorities at Lisbon, the capital of Portugal; which, taken in connection with the fact announced elsewhere, of a recent public Masonic funeral in Madrid, the capital of Spain, one would suppose to be sufficiently significant to arouse the fears of his Holiness of Rome. The subject will probably receive the earnest consideration of the approaching Ecumenical Council; for the evidence it affords of the increase of liberal principles and the corresponding weakening of the bigotry and intolerance of the papal power in the older countries of Europe, cannot be safely disregarded by that body.

THE Lodge of "Three White Lillies" (zu den 3 weisen Lilien), at Zamesvar, Hungary, which was organized in 1784, but suppressed by imperial tyranny some years ago, was resuscitated on April 3, 1869.

ST. PAUL'S LODGE, GROTON.

THIS fine old Lodge celebrated its seventy-second anniversary on Monday, the 18th of October, when, — having elected its officers, and transacted its ordinary business in the forenoon, — it was honored by the presence of a delegation from the M.W. Grand Lodge, consisting of the R.W. Henry Perkins, District Deputy Grand Master for the Seventh District; R.W. Brs. Salmon, Dudley, and Norcross, of Lowell; and the R.W. Brs. Parkman and Moore, of Boston. There was a very general attendance of the members of the Lodge, as is usual on these interesting occasions; many of them coming from a distance of eight or ten miles for the purpose. As already stated, the Lodge is usually opened about ten o'clock in the morning, when the regular business is transacted, and, at about one o'clock, the members with their guests, partake of their annual dinner together, at the old public house in the village. He who understands the composition and character of an old-fashioned New-England dinner, its variety and cookery, its roast (not baked) turkeys, and their savory dressings; its pumpkin-pies and baked puddings, with all the et cetera which go to make up a "great spread," can alone appreciate the excellence of these "St. Paul" annual feasts. They make no pretensions to style, though they embody a vast deal of personal comfort and social enjoyment. And our Brethren look forward to their annual return, as when boys they anticipated an approaching national anniversary or county muster, and when their ideas of a "good time" were to be realized. "After-dinner speeches," as usual on such occasions, constitute a concomitant part of the table-ceremonial. At the late meeting this duty was performed by Brs. Perkins, District Deputy G.M.; Parkman, Moore, Salmon, Dudley, of the Delegation; Needham, Judd, E.D., and L. S. Bancroft, and others. The speakers were well received, and occupied about an hour or an hour and a half, when the tables were dismissed, and the Brethren repaired to the Lodge-room, where the District Deputy and his officers performed the duties of their appointment, inspecting the books and work of the Lodge, for the past, and installing the officers for the current year, as follows:

A. M. Adams,	W.M.	David Cram,	S.D.
Mowry Lapham,	S.W.	Wm. F. Patch,	J.D.
H. W. Eldredge,	J.W.	S. L. Sheple,	S.S.
Andrew Spaulding,	Treas.	Geo. Parkhurst,	J.S.
A. S. Lawrence,	Sec.	A.S. Lawton,	M.
L. S. Bancroft,	Chap.	Moses Gill,	Tyler.

It may not be out of place to add, in conclusion, that no Lodge in this jurisdiction has had the honor of initiating a larger number of the strong and able men of the State, or can present a more interesting history; which latter should be written up for the benefit of others than the members of the Lodge.

PORTRAIT GALLERY OF LIVING MASONS. — No. II.

BY J.W. BR. TISDALE.

ABNER BOURNE THOMPSON

Past Grand Master of the Grand Lodge, Past Grand High Priest of the Grand Chapter, Past Grand Commander of the Grand Commandery, Past Grand Master of the Council of Royal and Select Masters of the State of Maine, Past Grand Standard-Bearer of the Grand Encampment of the United States, and Past Grand Treasurer of the Supreme Council, S.G.I.G. 33° A.A. Scottish Rite for the Northern Masonic Jurisdiction of the United States, was born at Middleborough, Plymouth County, Massachusetts, on the 22d of September, 1797, whence, in his youth, he removed to Boston, and from there, in 1817, to Brunswick, Maine. There he has ever since continued to reside; and having selected mercantile business for a pursuit, has been long actively engaged in the avocation of his choice.

Our brother has held a prominent position among the militia of the State. Since the year 1821, he has been an officer, and held various positions, from Lieutenant to Major-General. In 1834, he was Adjutant and Quartermaster-General of the State, and retained both until 1841. In February, 1847, he was appointed Lieutenant-Colonel of the Ninth Regiment, United States Infantry; but in the month of July following, he resigned his commission. In the prosecution of the military claim against the Federal Government, for expenses incurred in protecting her northeastern frontier, in 1839, he was three years State agent. In the civil offices of the State, he was in 1831-32, State Treasurer, and, in 1856, a senator in the Legislature of the State.

Our brother was initiated into Masonry, in United Lodge, No. 8, at Brunswick, Maine, in March, 1823, was passed and raised shortly after, and has been several times—having previously filled other places and stations in the Lodge—its Master. It is worthy of record, that, with the exception of Portland Lodge, No. 1, at Portland, his Lodge was the only one which maintained its organization, and held its regular meetings, during the whole period of the anti-Masonic tempest. In the Grand Lodge, he reached the highest honors, and presided over its deliberations with dignity and impartiality.

In CAPITULAR MASONRY, our companion was advanced, passed the Oriental chair, permitted to be present at the celebration of the Cap-stone, and exalted in Montgomery Royal Arch Chapter, No. 2, at Bath, he filled several stations, and was twice its High Priest, the last time in 1854. He subsequently withdrew from that Chapter, and affiliated with St. Paul's Chapter No. 14, at Brunswick, of which he is now the Treasurer. In May, 1853, he was elected Deputy Grand High Priest of the Grand Chapter; re-elected May, 1854; in 1855, elected Grand High Priest, and re-elected in 1856. On the 14th of May, 1847, M.E. Charles B. Smith, President, conferred on him the Order of High Priesthood, at Portland.

In **CRYPTIC MASONRY**, he explored the vaults in 1850, when he received, in his adopted State, the degrees of Royal and Select Master. In May, 1854, he received the degree of Super Excellent Master, in the Council of R. and S. Masters, in Boston. He filled the station of Th.I.G.M., of Mount Vernon Council No. 2, at Brunswick, and reached the highest honors in the Grand Council of the State of Maine.

In the **CHIVALRIC ORDER**, he was created and dubbed a Knight Templar, in Boston Commandery, Boston, Mass., in March, 1845, there being no Subordinate Chapters in his State at that time, the Grand Commandery of Maine not being organized until May 5, 1852. His present affiliation is, we believe, with Maine Commandery No. 1, at Gardiner, Maine, in which he filled many stations, including that of Em. Commander. In the Grand Commandery of the State, he filled several offices, even to the highest. In the Grand Encampment of the United States, he has the rank of a Past Grand Standard-Bearer, to which he was elected at Hartford, Conn., in 1856, and re-elected at Chicago, Ill., in 1859.

In **INEFFABLE MASONRY**, the degrees of the Ancient Accepted Scottish Rite, including the 32°, were conferred on him, at the Grand East, in Boston, Mass., March, 1853. He is now Second Lieutenant-Commander of Maine Consistory, and a member of Dunlap Chapter, Rose Croix, of Portland Council of Princes of Jerusalem, and of Yates Grand Lodge of Perfection, all at Portland.

In 1861 he was elevated to the 33° at the annual meeting of the Supreme Council S.G.I.G. 33°, for the Northern Masonic Jurisdiction, at Boston, the seat of the Grand Orient. In 1864, on the resignation of Ill. Brother William Parkman as Grand Treasurer, Ill. Bro. Thompson was unanimously elected to fill the vacancy, and was installed into office, resigning at the same time his office as Deputy of the Supreme Council of the State of Maine. He held the keys of office until the union of the Scottish Rite Masons in the Northern Jurisdiction, in May, 1867. He is now an active member of the Supreme Council, and was re-elected Deputy for the State of Maine.

As a presiding officer, our excellent brother has ever been courteous and dignified, faultless in his decisions, thus proving that he studied in a correct school, and looked beyond the mere parrot teachings of those whose memories of questions and answers constitute their brains and Masonic stock-in-trade, whose smattering of the ritual is deemed by them, and, alas, too many others, as of more importance than the knowledge of the history, philosophy and jurisprudence of the Society.

Our Ill. Brother speaks but seldom, and then to the purpose and well; his manner is pleasing, and his gesture quiet. He is a man who would command attention in a Masonic assembly or legislative forum. As an address writer he, as Grand High Priest, as in all his other effusions, confined himself to local subjects demanding attention; and his remarks, while as brief as possible, were well worded. Indeed Maine was of old famous for valuing the *multum in parvo*, in preference to the *parvum in multo*; and hence, we formerly never got from her chiefs those long-winded, over-strained attempts at rhetoric, which but swell the printer's bills of too many grand bodies.

BROTHERS, STAND FAST.

BY REV. M. B. SMITH, THIRTY-SECOND DEGREE, P.M., P.H.P.

BROTHERS, STAND FAST! Th' the craft be true,
 As our fathers were before us;
 We stand on the rock of Jehovah's Word,
 And the Banner of love floats o'er us.
 Our cause is just, and the holy trust
 Of Love we cannot surrender,
 But, hand in hand, each one must stand,
 Our household's firm defender.

Brother, STAND FAST! Tho' the thunder rolls
 And the forked lightning flashes,
 And the torch of the bigot is madly raised
 To lay our fair temple in ashes —
 Its fabric grand, will doubtless stand,
 Unscathed by the storm that rages —
 Built on a rock, it outlives the shock,
 As of past, so of coming ages.

Brother, STAND FAST! Let no paltry fears
 From the path of duty move you;
 The hand of Jehovah controls the storm,
 And the trial is sent to prove you.
 "Quit you like men," and rend each chain —
 By bigotry forged — asunder;
 Not one should fear when God is near,
 Above, around, and under.

Brothers, STAND FAST! The great I AM
 Gives strength to bear man's sneering,
 And more is gained by steadfastness
 And loving, than by fearing.
 In every fold of God's household
 We share with you this burden,
 And the great love of God above
 Will give to each the guerdon.

Brothers, STAND FAST! For God and Truth,
 Forgiving — loving — blessing;
 Your God will give — what men deny —
 COMMUNION worth possessing,
 His free reward — a treasury stored,
 A cup of bliss o'erflowing;
 A golden yield from Love's own field,
 To crown your faithful sowing.

SPURIOUS FREEMASONRY ; OR, THE RITE OF MEMPHIS.

As the advocate of Freemasonry, pure and undefiled, and the enemy of whatever may be attempted to be foisted on an unsuspecting, if not over-confiding brotherhood, in its guise, we with pleasure transfer the following from our cotemporary the *Freemason*, published at London, England, under date of April 3d ult. It is as applicable at this side of the great herring-pond, where Masonic charlatans abound, as in the "ould country."

"As astrology is a corruption of astronomy, and idolatry a perversion of religion, so is the abyss of vanity and falsehood known as the 'Rite of Memphis,' an equally deplorable distortion of Freemasonry.

"We are induced to use very strong language in allusion to this pretended rite, from the fact that its adherents have dared to erect their "*ateliers*" or workshops in the heart of London, and because they now claim to be connected, on terms of amity and alliance with some Masonic bodies on the Continent, notably with one or two Lodges in the south of France, and even with the Supreme Council of the 33d degree at Turin.

"It will probably be within the recollection of many of our readers that a deputation from this spurious body had the temerity to present themselves before Garibaldi, on his arrival in this country, as the representatives of Freemasonry in England.

"It will also be remembered that the authorities of Grand Lodge issued a strong circular on October 24, 1859, warning all lodges and brethren against holding communication with the pseudo Lodge of 'Philadelphes' a branch of the Order of Memphis. We grieve to learn however, that, doubtless in ignorance of this caution, some members of English Lodges have given countenance to the 'Philadelphes' by attending their soirees and balls, where, tricked out in fantastic finery, as 'Hierophants of the star of Tirius,' 'Foreign Pontiffs of Eleusis,' and Grand Masters of the Redoubtable Sadah,' these impostors libel the sacred simplicity and purity of our noble craft."

"And if it be true as alleged by the impostors in their own organ, that any regular body of continental Freemasons has given countenance to their insolent pretensions—for, let it be noted, they profess to make Freemasons—if it be true that any foreign Masonic jurisdiction is prepared to support them in their attempt to violate the laws of England, by holding meetings as an illegally-constituted secret society, we say it deliberately, such a governing Masonic body ought to be placed under the ban of the Craft Universal, and solemnly excluded from the great Masonic family."

This so-called Memphis Masonry has been tabooed by several Grand Jurisdictions in the United States (Wisconsin, &c., for instance), and would have been, without doubt, more generally placed under the ban, were it not considered by the other grand bodies as too transparent a swindle for any but fools to be entrapped in. — *Pomeroy's Democrat*.

WITHIN THE LODGE.

THE transactions of a Lodge, in its varied Masonic duties, are secret as to the rest of the world. Inasmuch as its business relates exclusively to masonry, and none but Masons are interested in it, therefore none but Masons should know what transpires therein. It is an offence, therefore against masonic usage, as well as fraternal confidence, for one to reveal to a profane any of the transactions within the Lodge. In the by-laws of some Lodges it is provided that if a *visitor* should be guilty of such an offence, he shall be denied the privilege of visiting it in the future; and if a *member* should so far forget himself he shall be liable to such penalty as the Lodge shall see proper to inflict.

To reveal to one not a Mason what has transpired within the Lodge *may* be productive of very serious consequences. This is the case especially when the business in action is upon a petition for initiation, and consequent inquiry into character. It is necessary in such cases, to speak with frankness and freedom, if anything is said; but it must also be in the strictest confidence. The necessity for this is obvious to any one who will reflect a moment. We do not wish to injure any one, but rather do him good; yet we owe it to the Order to discuss the fitness of applicants with the utmost freedom, sometimes, which would not be proper before the world. Now, if such things are repeated outside the tyled door, an unintentional injury may be done to the applicant. But the rule does not apply only to the case referred to; everything done within the Lodge should be—*must* be—kept there,—“in the repository of faithful breasts.”

The violation of this confidence has always been considered a grave Masonic offence, and drew upon the offender a suitable punishment. In the course of our reading recently we met with a case which occurred in a lodge in Scotland, we believe it was in Ayr, the brother had been found guilty of “communicating to outside persons, in a clandestine and illegal manner, the whole supposed proceedings of St. Paul’s Lodge, and defaming the character and government of said Lodge.” Such an offence, we are sorry to say, is not *very* uncommon even in this day of general masonic intelligence. The brother was tried and found guilty of the offence as charged, and the sentence was:

That he be suspended from his office for two months from the date hereof; and that upon the first montly meeting after this term is expired, he shall in open Lodge read the following: “I have been guilty of a crime highly prejudicial to the good order of society and the interests of St. Paul’s Lodge; and I declare this to be a proof of my contrition, and hope it may be a warning to all members, and in case of a complaint, that they may lay it in a legal manner before an open Lodge, and not be misled by those who neither consider their own nor the interests of the Lodge.”

* This occurred in 1811, and shows how strict our brethren were a half century since, in enforcing proper discipline among the members.

We need not speak of the evils resulting from a dereliction of duty among Masons in matters of this kind: they occur, too often,—and the consequences

are sad indeed. We knew a case of this kind: a brother applied to a member of another Lodge, in a neighboring town, for information about the character of an applicant who formerly resided there. Under the strictest injunctions of secrecy it was given. But, untrue to his masonic duty, the brother receiving the information (which was of an unfavorable character,) immediately communicated it to the applicant. The result was the personal ill will of the applicant towards the informer, which was never removed. This repeating to the applicant the information received, was entirely unnecessary, and was the more aggravated because secrecy had been enjoined, and the informer had given the information as he had received it from other Masons, on inquiry, as he had no *personal* knowledge of the applicant.

How often we have known the action of a Lodge, especially in relation to applicants who were rejected, known to the applicant himself the next day! Of course two results followed: 1st, the applicant lost his respect for Masonry, seeing its influence was not sufficient to preserve discipline among its members; and, 2d, a personal hostility towards certain ones who had been instrumental in his rejection. To this might be added a bitterness of feeling among the members themselves, growing out of this violation of confidence and duty to each other.

Whenever a brother is found guilty of thus revealing to a profane the secret transactions of a Lodge, he should be at once dealt with: the punishment, if the offence were deliberate and intended, should be severe in character and promptly inflicted.

We are constrained to believe that discipline in the Lodges is generally too lax: we could report a large number of cases confirmatory of this, but it is unnecessary. The Master of Lodges should remember that the charter of Masonry is, to a large extent, confided to their keeping, and depends upon the enforcement of discipline.

A MASONIC INCIDENT.

WHEN the rebellion raged the fiercest, and men's hearts were hardened to the wretchedness and misery of war's doings, it happened, one night, that on board of a Sound steamer, from New York to Boston, were about fifty soldiers, hungry and wounded, on furlough, hoping to reach home to die or recover from injuries received on the battle-fields of Virginia and Mississippi. The night was cold, dark, and stormy. The soldiers were on the deck where freight and baggage was piled, but without beds excepting their blankets. A distinguished Mason, a brother whose kind heart and generous disposition are well known, was on the boat and saw the condition of the men. He went to the captain of the steamer and asked if the soldiers could not be allowed sleeping berths.

"No," was the answer. "The government will not pay transportation of that kind."

"Will you furnish the men berths if they are paid for?" asked our Masonic brother.

"Yes, gladly," was the reply.

"Do you know me?" asked the man.

"Yes, quite well. You are General William Sutton, of Salem."

"Right. Now let the soldiers have berths, and I'll pay for the same."

"They shall have them, General."

"But first give the men a good supper, and I'll pay for that also."

"They shall have it."

"And please do not mention my name in connection with the matter;" for the General is as modest as he is good.

The captain promised, but we fear that he did not keep his word; for after Gen. Sutton had seen that the grateful soldiers were well fed, and then comfortably berthed, he retired to his state-room to sleep. But sleep was out of the question. The passengers heard of the General's kind acts, and they assembled near his room, and were determined to have him out; and they succeeded in so doing. The captain introduced the General, and they shook hands with him, and a jolly night they made of it; and this we have called a Masonic incident, and we wish we had more of them to record. The above, however, is only one act of goodness in the eventful life of General William Sutton, of Salem, who will be much surprised when he sees it in print.

FREEMASONRY IN TURKEY.

At Constantinople there is a flourishing French Lodge called L'Union d'Orient, at a recent meeting of which, Br. Ben Halim Pacha, Provincial Deputy Grand Master of the English Lodges located in Egypt, was seated among the other distinguished guests, in the East. All the Lodges of the city were represented, and the Masonic honors were given with exactitude to the distinguished Egyptian guest, who was warmly welcomed by the Master, Br. Amiable, and in response the Pacha said, substantially as follows:

"Worshipful Master, officers of this respectable Lodge, and brethren: Among the privileges of a Mason, I know of none more precious than that of being met in whatever country our fortune may conduct us, by fraternal hands and hearts. Sanctuaries of the sacred fire, our temples are open refuges upon all the routes of the known world, where the travellers find repose and refreshments and there fortify themselves in the reviving atmosphere of devotion and friendship. Could I then neglect the gracious invitation which you addressed me to come and seat myself in your midst?

"I thank you for the reception, impressive and cordial, that I receive of this respectable Lodge. Believe me truly, when I say I entertain for you these sentiments which you would desire me to entertain, and that should occasion offer I shall be happy to render to you in my country, the hospitalities that to-day you offer me with a degree of grace of which the remembrance shall never be effaced from my memory."

JOSEPH WARREN ENCAMPMENT.

THE above is the name of a new Encampment of Knights Templars, which, for the past eight months has been working under a Dispensation, in that section of our city now known as the Boston Highlands (formerly the city of Roxbury), with Sir William F. Davis for its Eminent Commander. Its success has more than realized the fondest expectations of its projectors. The number of candidates admitted since its first organization, we understand to have been thirty-eight, a number that would be startling were it not that the well-known character and the Masonic attachments of the recipients, together with the skill and experience of its Commander, are such as to relieve it of any charge of precipitancy.

Having completed its term of probation under its Dispensation, it was constituted and its officers were installed by the Grand Encampment, on the evening of the 25th of October, in the presence of the members, their invited guests, and ladies. The ceremonies were performed by the M.E. Grand Master and his officers, in an impressive and acceptable manner. The music was particularly well executed, and is deserving of special notice.

At the conclusion of the ceremonies, the company repaired to the banquetting hall, where they enjoyed themselves for an hour or more, before a table luxuriously spread by the prince of caterers, Br. J. B. Smith; after which the younger portion enjoyed themselves for a short season in a merry dance.

The following are the officers for the ensuing year:

James C. Tucker, Commander.	J. F. Newton, Junior Warden.
Samuel Little, Generalissimo.	F. J. Ward, Treasurer.
William Hobbs, Jr., Capt. General.	B. A. Pollard, Secretary.
J. S. Harris, Prelate.	— Cutler, Standard Bearer.
George Moulton, Senior Warden.	E. Adams, Warder.

INDIANA.—The Grand Council of the State of Indiana met at Franklin, Oct. 19th, and held its fourteenth annual communication.

Companion William W. Austin, of Richmond, was elected M.P.G.M., and Companion John M. Bramwell was re-elected Grand Recorder. The Grand Chapter of Indiana met at the same place on the next day, and held its 24th annual communication. Companion H. G. Hazelrigg was re-elected M.E.G. H. Priest, and Companion J. H. Bramwell re-elected Grand Secretary.

At the close of the session the new Masonic Hall was dedicated by the Grand Officers.

A dispensation has been granted by the Grand Lodge of Washington Territory, for a new Lodge at Sitka, Alaska.

CELEBRATION AT CLEVELAND, OHIO.

THE Grand Commandery of Ohio held its Annual Session at Cleveland, on the 19th ult. A correspondent of the "Keystone," writing from Cleveland under the above date, says: "The crowd here in attendance upon the Masonic celebration is very large. It is estimated by competent persons that there are from fifteen to twenty thousand Masons in the city. The number from the country is twice as large as was ever present at any previous session of the Grand Lodge. The morning trains on all the roads brought their quota to help swell the throng. Bands of music are exceedingly numerous, and nearly every Lodge attending in a body, brings one. The Reed Commandery, of Dayton, numbering thirty-five knights, accompanied by a band, and about one hundred citizens, arrived this morning. Seventy knights from Detroit, accompanied by a fine military band, and the Commandery from Erie, also arrived by early trains. The Great Western Band from Sandusky, and one from Salem, Stark County, are also here. The procession formed at one o'clock on the public square, and presented a very fine appearance. They were fifteen minutes in passing a given point, four abreast, marching quick time.

This evening the different delegations and Commanderies of Sir Knights hold a grand banquet at the Rink. The Commanderies from abroad are the guests of the Oriental Commandery of this city."

GRAND LODGE OF OHIO.

THE Grand Lodge of Ohio was convened at Cleveland, last month, by M.W. Bro. Howard Matthews, Grand Master, who, after the usual preliminaries, appointed the regular committees, and delivered his annual address. He reported 111 new Lodges U.D. awaiting the action of the Grand Lodge, and eleven new halls dedicated during the past Masonic year. The laying of the corner-stone of the State Lunatic Asylum and the Soldier's and Sailor's monument at Steubenville were alluded to, and the Grand Master's action described. The necessity for the establishment of a home for widows and orphans was mentioned, and the earnest attention of the Grand Lodge called thereto. The public discussion of the merits of Freemasonry between members of the Craft and its opponents he declared inexpedient, and likely to prove injurious; but that Masons should, instead, by their actions, prove the superiority of Freemasonry in deeds instead of words. The question of Louisiana and the Grand Orient of France was laid before the Grand Lodge for their action. The Grand Master also recommended the appointment of a Special Deputy to inspect Lodges, as the jurisdiction had become too large for his personal inspection.

MASONIC FUNERAL IN SPAIN.

THE following is a translation of a paragraph from the "Reforma," a newspaper published in Madrid: — The *Correspondencia* of the 30th of August, in describing the burial of Major General Escalante, says that behind the hearse certain symbolical attributes were displayed of which the people did not understand the meaning, and which we proceed to explain. A servant carried behind the car containing the corpse, the insignia of the Masonic Order to which the deceased had belonged, followed by several brethren of the Lodge of which he had been a member. We had the pleasure of seeing a deputation of the Mantuana Lodge, No. 1 of the Oriente of Madrid, forming a perfect and regular Lodge, marching in procession according to ancient custom, the apprentices first, followed by the Fellow Crafts and Master Masons; the brother Secretary accompanied by the Treasurer; the Worshipful Master, having his Wardens on either side, came next, and the Director of Ceremonies in the centre. The Grand Oriente of Spain and the Mantuana Lodge wished to honor the memory of a brother, although he was not an active member of any Lodge on the Register of the Grand Orient of Spain. This is, without doubt, the first public act of Freemasonry in Spain, which has labored so much and continues to labor in the interests of civilization and progress. Having now shown its existence, we are sure that it will not rest satisfied with that, but availing itself of the liberty which we now breathe, not only will give some more ostensible proofs, but, faithful to its magnificent constitution, it will be the firmest support of national liberty and of the progress of mankind.

GRAND BODIES OF ILLINOIS.

THE M.W. GRAND LODGE of the State of Illinois, commenced its Annual Communication in the Representatives' Hall, Springfield, Tuesday, October 5, inst. Four hundred Lodges were represented. The following brethren are the officers-elect, &c.: Harman Ganesvoort Reynolds, G.M.; Dewitt C. Cregier, D.G.M.; James A. Hawley, S.G.W.; George E. Lounsbury, J.G.W.; Harrison Dills, G.T.; Orlin H. Miner, G.S.; E. P. Davison, G.C.; H. P. H. Bromwell, G.O. A motion to repeal the following Constitutional regulations failed by an overwhelming vote:

SEC. 81. All Subordinate Lodges under this jurisdiction are instructed to admit no negro or mulatto as a visitor or otherwise, under any circumstances whatever.

SEC. 82. If any Lodge violates this expressed will of the Grand Lodge, it shall be the duty of the M.W. Grand Master of the State to at once arrest its charter.

In regard to a Masonic Temple, it was decided that a lot be purchased or leased in Chicago, and the Temple erected thereon, at a cost of \$500,000.

The next Annual Communication will be held in Chicago.

THE GRAND COUNCIL OF ROYAL AND SELECT MASONS of Illinois met at Springfield, October 6, inst. The following officers were elected: William M. Avise, G.P.; H. W. Hubbard, D.G.P.; William A. Levanway, T.I.; Charles Spalding, P.C. of W.; Charles Fisher, G.T.; J. C. Reynolds, G.R.; G. E. Lounsberry, G.C. of G.; Levi Lusk, G.C.

The next session will be held in Chicago,

THE GRAND ROYAL ARCH CHAPTER of Illinois convoked at Springfield, October 8, inst., 130 Chapters were represented. Officers: John M. Pearson, G.H.P.; A. A. Murray, D.G.H.P.; James A. Hawley, G.K.; James C. Luckey, G.S.; Harrison Dills, G.T.; James H. Miles, G.S.; Thomas Moore, G.C.; George E. Lounsberry, G.C. of H.; O. F. Terry, G.P.S.; William J. A. Delaney, G.R.A.C.

Past G.H. Priest, James H. Miles, the present Grand Secretary, was presented with a splendid jewel of office

Past Grand Secretary Reynolds, on his retiring after seventeen years' service, was voted \$1,000 in greenbacks.

The next convocation will be held in Chicago. — *N. Y. Democrat.*

A CENTENARIAN.

THE Brethren at Haverhill, in this State, united on the 25th of October, ult., in celebrating the birth-day of their venerable brother, the Hon. MOSES WINGATE, who, on that day, completed the *one hundredth anniversary of his birth*. The occasion was one of marked interest, and in which the citizens generally manifested a deep and cordial sympathy. We should be pleased, and hope hereafter, to lay before our readers a short biographical sketch of the aged patriarch, but for the present can find room only for the following:

"About two o'clock, P.M., the Merrimac and Saggebew Lodges of Masons, to the number of upward of two hundred, marched to Mr. Wingate's residence, accompanied by a barouche drawn by four bay horses. Into this the old gentleman was assisted, and, escorted by the Masonic Lodges, and followed by a procession of citizens in carriages, moved toward the Merrimac Lodge. The streets through which the procession passed were thickly lined with men, women, and children, while almost every window and balcony along the route were packed with people, eager to catch a passing glimpse of 'the observed of all observers.' The school-children, to the number of several hundred, were in line on Winter street, and the boys, with uncovered heads, respectfully bowed, and the girls waved their white handkerchiefs, as the venerable patriarch rode past, his face expressive of genuine happiness and content. There was no brass band to herald his coming, and no noisy demonstration, but the town found the highest pleasure in paying respect to this, its oldest living inhabitant.

“ At the Lodge-room was in waiting another scene — veiled to all but the initiated — and one which the Masonic brethren will not soon forget; a scene only to be witnessed once in a lifetime, and that but by few. Rev. Charles Wingate, an Episcopal clergyman, son of the centenarian, himself a man well advanced in life, and whose head was thickly sprinkled with tokens of advancing age, was to take his first step in Masonry.

“ The venerable centenarian, on arriving at the Masonic Hall, was placed in an arm-chair, and was carried into the Lodge-room by two of the brethren, and seated at the right of the Worshipful Master in a large easy chair. On the left of the presiding officer were two other aged brothers — Rev. Dr. Sawyer, of Saulsbury, and Mr. Hill, of Atkinson, both upward of ninety years. There were present upward of sixteen gentlemen, whose ages exceeded sixty years, and several ranged above seventy. It was a deeply impressive and never-to-be-forgotten scene — the aged father, seated at the right of the Worshipful Master, an interesting spectator of the solemn rites by which his son, not a young man, was made a free and accepted Mason in due form.

“ The officers officiating were E. M. Hines, Master; B. F. Darling, Senior Warden; C. T. Chase, Junior Warden; Jason Marriner, Chaplain, assisted by Worshipful Master Charles H. Norris, of Essex Lodge, Salem. At the conclusion of the ceremonies, the aged man was assisted to his carriage and taken to his residence, and the Lodge was closed in due form. The Brethren, at the conclusion of their duties at the Lodge, marched in procession to City Hall and partook of a collation, which concluded the celebration.”

Brother Wingate was made a Mason in 1803.

THE ROYAL ORDER OF HEREDOM

Is affirmed to have been founded by King Robert Bruce, at Kilwinning. After the battle of Bannockburn was fought, on the 24th of June, 1314, the King created the Order of St. Andrew of the Thistle, to which was afterward united that of Heredom, for the sake of the Masons who formed a part of his troops. The King established the Royal Grand Lodge of Heredom at Kilwinning, reserving to himself and his successors the office of Grand Master. This Order is, we believe, entirely confined to Scotland, and is given only to those who, by exaltation or affiliation, are registered in the books of the Grand Chapter of Royal Arch Masons of Scotland.

The historical tradition relates that after the dissolution of the Templar Order, several of the Knights placed themselves under the protection of Bruce, and greatly contributed to gain the victory of Bannockburn; these were the Masons, it is said, for whom he instituted the Order of Heredom.

In order to preserve a marked distinction between the Royal Order and Craft Masonry, which had formed a Grand Lodge in that city in 1736, the former confined itself entirely to the two degrees of Heredom and Rosy Cross. Dr. Oliver says the Heredom was not originally Masonic, but appears to have been connected with some ceremonies of the early Christians, which we believe to have been introduced by the Culdees, whose principal seat was at I-Colm-Kill during the second and third centuries of the Christian era. The Rosy Cross, which, in French, was termed the *Grade de la Tour*, is Harmony, the tradition being that it was an Order of Knighthood first conferred on the field of Bannockburn. — *Tisdale*.

PROGRESS OF TEMPLARISM.

WE give the following eloquent extract from the Annual Address of the R.E. and Rev. John M. Worrall, Grand Commander of the Grand Encampment of Kentucky, in June last :—

“It has not been long since it was a very weak and dependent department of the great Brotherhood of Masonry. Its Encampments were few and not strong. They were far separated in distance, or equally so in a want of fraternal coherence and common counsel. They were indeed *Knights Errant*, wandering amid the deserts of life, without a common home or a combined power. Gradually they grew toward each other; they grasped warmly the hand mailed for noble deeds of moral valor; they planted the standard of the Cross in new and unaccustomed places; they pitched their Encampments far out on the borders of the older civilization of our continent; they bestrode steeds of iron rather than the spirited horse of ancient warriors; climbed the mountains that separated our oceans; swept over the vast plains that stretched away to the sunset; planted our banners on the highest hills, and in deep and verdant vales, combined their forces in one great common host, until they are now clasping hands from the Atlantic to the Pacific, and wielding the mystic sword of their noble warfare on every field where truth and virtue are confronting error and oppression and vice.

“Not only is this period remarkable for the wonderful progress the Order has made, but also for the enthusiasm that seems everywhere to characterize its members. There were times of old when the eloquent voice of some devoted champion roused all the nations of Christendom to a common purpose. And, moved by a universal impulse, unnumbered armies swept on with irresistible ardor to the great undertakings which they had espoused. Of this common impulse the Knights of the Cross fully partook; and when the trumpet of their leaders sounded the march on the onset, they came like the thick forest in serried numbers, and like the tornado in irresistible energy. Not unlike the enthusiasm of the olden time is that which in many places marks the course of the Knights of our Order. Their gatherings have been by thousands; their impulse like the swelling waves of the Ocean.

“Now these great movings of human impulse may be productive of immense good, or may become the engulfing wave of their own ruin; they may crystallize into grand and permanent results, like the mountains upheaved by the liquid lava; or oversways, and crush, like some heaving earthquake, when it causes the grandest of the works of men to topple and fall, or buries their crumbling ruins in its destruction.”

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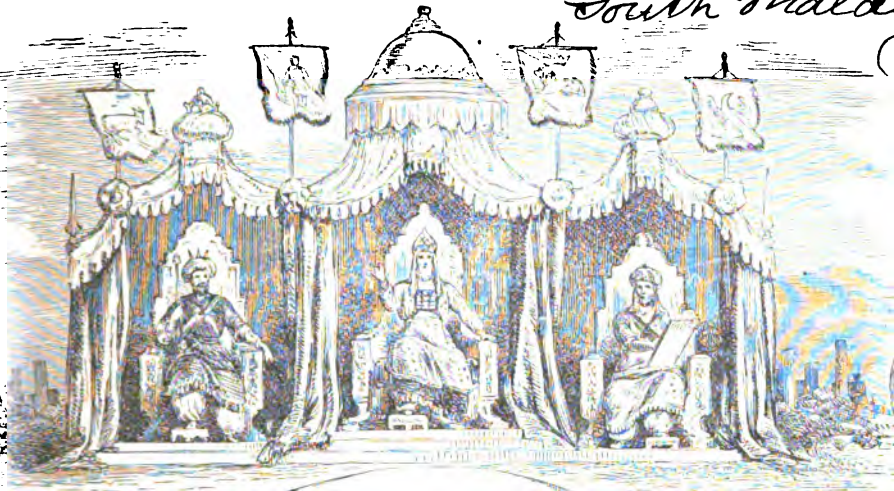
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BY CHAS. W. MOORE.

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THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXIX.]

FEBRUARY 1, 1870.

[No. 4.

THE CENTENNIAL ANNIVERSARY OF THE ESTABLISHMENT OF THE SECOND GRAND LODGE IN BOSTON, AND ITS EARLY CONNECTION WITH ST. ANDREW'S LODGE.

The history of Freemasonry in this Commonwealth is marked by three distinct, prominent, and interesting epochs. The first of these was distinguished by the organization of the "St. John's Grand Lodge," in 1733, with the R. W. HENRY PRICE for its Grand Master: The second by the establishment of the Grand Lodge of "Ancient Masons," (subsequently styled, and more generally known in Masonic history as "The Massachusetts Grand Lodge,") on the 27th of December, 1769, with the R. W. JOSEPH WARREN, as its Grand Master: And the third, by the consolidation and union, in 1792, of these two Grand Lodges into one Body, to be thereafter known as the "Grand Lodge of the Commonwealth of Massachusetts," with the R. W. JOHN CUTLER, for its Grand Master.

The Centennial Anniversary of the second of these epochs, or, perhaps more intelligibly, of the establishment of the "Massachusetts Grand Lodge," occurring the present year, M. W. Grand Master GARDNER, in his annual address at the Communication of the Grand Lodge, on the 8th, referring to the subject, suggested the appropriateness of its observance on the ensuing 27th of December, that being the anniversary of St. John's Day, and the time fixed by the Constitutions for the Installation of the Grand Officers and the holding of

the "Annual Feast." The suggestion was favorably received and referred to a committee to make the necessary arrangements.

By a Constitutional regulation of the Grand Lodge, it is provided that whenever the 27th day of December shall fall on a Monday, the Installation of the Officers shall take place on the following day. This contingency occurring the present year, the celebration took place on Tuesday, the 28th, on which day the Grand Lodge assembled at an early hour, and having transacted its necessary business, the M. W. Grand Master delivered an address of special interest and appropriateness, in which he sketched, with his usual ability, the origin of the Grand Lodge, whose hundredth anniversary was about to be commemorated, and the instrumentality of St. Andrew's Lodge in its establishment. This part of the address we propose hereafter to lay before our readers, and shall therefore, in what we are about to say, confine ourselves to a general statement of the subject, and a brief reference to the intimate and important relations which St. Andrew's Lodge sustained to it.

The erection of St. Andrew's Lodge in Boston, in 1756, was viewed by the St. John's Grand Lodge, which had then been twenty-three years in existence, as an encroachment upon its jurisdiction. It was claimed that the commission of Grand Master Price gave to him and the Grand Lodge organized by him, exclusive Masonic authority in the territory. This claim, however, was not well founded. Massachusetts, like all the other colonies and dependencies of the British Crown, was open and free to the joint occupancy of the three Grand Lodges of that kingdom: namely, of England, Ireland, and Scotland. The right, therefore, of the Grand Lodge of Scotland, or of the Grand Lodge of Ireland, or both together, to establish Lodges within the Province, was as clear and undoubted, as that of the Grand Lodge of England to authorize the establishment of English Lodges within the same territory. This principle, however, seems not to have been so well understood by the Brethren then composing the St. John's Grand Lodge as it is at the present time, when it is universally recognized and adopted as a rule of Masonic practice. The result was a long and exciting controversy, which was not always particularly distinguished for its amiability or fraternal courtesy. To such an extent indeed had this unfraternal feeling and spirit of exclusiveness arisen, that the St. John's Grand Lodge, by a formal vote, forbade all Masonic intercourse with the members of St. Andrew's Lodge, and declared their organization to be irregular and without sufficient authority. It was a declaration of outlawry, to which the proscribed Brethren could not passively submit,

without a total abnegation of their Masonic character and prerogatives ; and having, to no useful purpose, exhausted their patience in efforts to establish a better understanding, and to effect a reconciliation of their difficulties with the Brethren of the St. John's Grand Lodge, they sought the assistance of two of the three* military Lodges, attached to regiments then stationed in Boston, — the co-operation of the Masters and Wardens of which was probably the more readily obtained, from the favorable consideration in which the young and popular Warren, was held by the military men of the day, — in a petition to the Grand Lodge of Scotland for the appointment, in virtue of its own inherent right, of a Grand Master for the Province, with the ample powers of an officer of that rank. One of the reasons urged by the petitioners, was the necessity for a better protection of the rights of Brethren who had arranged themselves on the side of the so-called *Ancient* Masons : but of this, directly. The prayer of the petitioners was granted, and the R. W. JOSEPH WARREN was commissioned on the 30th of May, 1769, by the Rt. Hon. George, Earl of Dalhousie, Grand Master of Masons in Scotland, "to be Grand Master of Masons in Boston, New England, and within one hundred miles of the same."† Under this authority the Grand Lodge of *Ancient* Masons, better known as the "Massachusetts Grand Lodge," was organized at Mason's Hall, in the Green Dragon Tavern (the property of St. Andrew's Lodge), on the 27th of December, 1769, with the following officers : —

Joseph Warren	Grand Master.
Jeremiah French, Esq., Capt. in 29th Reg.	Senior Grand Warden.
Ponsonby Molesworth, Esq., " " "	Junior Grand Warden.
William Palfrey, (by proxy), . . .	Grand Secretary.
Thomas Crafts,	Grand Treasurer.
Joseph Webb	Grand Marshal.
Paul Revere	Senior Grand Deacon.
Samuel Danforth	Junior Grand Deacon.
Thomas Urann, Caleb Hopkins . . .	Grand Stewards.
Edward Proctor	Grand Sword-Bearer.

Of the above officers, Bros. Warren, Crafts, Webb, Revere, Danforth, Urann, Hopkins, and Proctor, were active members of St. Andrew's Lodge. The Wardens, Bros. French and Molesworth, were

* It does not clearly appear that the Duke of York's Lodge, of the Registry of England, united in the petition to the Grand Lodge of Scotland, though it manifestly favored and encouraged the movement.

† Warren had previously been Master of St. Andrew's Lodge, as a prerequisite qualification for the Grand Mastership.

members of Military Lodges, then temporarily in the Province, and were obviously appointed to the offices which they filled, for the double purpose of completing the organization, and out of compliment to the military Brethren on the station, who had manifested an interest in the success of the new enterprise. They however occupied their places but for a single session of the Grand Lodge. At the following meeting, on the 12th of January, these offices were filled *pro tem.* by Bros. Joseph Webb and Moses Deshon. The regular Wardens, it is believed, soon after left the Province, and it is certain that they never after took any active part in the affairs of the Grand Lodge. The two military Lodges, namely, No. 58 of the Registry of England, and No. 322 of the Registry of Ireland, which had undoubtedly united in the petition to the Grand Lodge of Scotland, were present by their Masters and Wardens, at the organization of the Grand Lodge, on the 27th of December, 1769, and also at the succeeding meetings, Jan. 12, and March 2, 1770; but were never present afterwards.* Thus the new Grand Lodge, within about two months after its organization, was little else than a *duplication* of St. Andrew's Lodge, which was thereby placed in a condition where it could successfully assert its own integrity, and protect its own rights. The new Body was a child of its own. It had watched its incipency and subsequent advancement to maturity, with the solicitude natural to the relation it sustained to it; and it anxiously looked forward to the day when it should attain to full manhood, and take its place as an independent masonic power within the Province, as the day which was to mark the recognition of its own rightful prerogatives, and to relieve it of the embarrassments and unjust imputations to which it had been subjected for more than a decade of its legal existence. It was an anxious and momentous day to its members, and was destined to signalize one of the most interesting and important epochs in the early history of Freemasonry on the American Continent.

It was constituted as an *ancient* Grand Lodge; that is, as being in sympathy with the seceding Grand Lodge established in London, about the year 1740, and which produced a schism in the Grand Lodge of England, that was not healed until 1813. But this statement, though in the main correct, is too general for a clear understanding of the

* The withdrawal of these two Lodges was supplied March 2, 1770, by a Charter to Tyrian Lodge, Gloucester, and to Massachusetts Lodge, Boston, May 13th. The latter was a branch of St. Andrew's Lodge, the petitioners, without an exception, being members of it. A Charter was also granted to St. Peter's Lodge, Newburyport, March 6, 1772. These were the only Charters which ever bore the name of Gen. Warren, as Grand Master. The petitioners to whom the Charter for Massachusetts Lodge was granted, were Joseph Tyler, James Jackson, Isaac Rand, William Palfrey, John Hill, Nathaniel Cudworth, Joshua Loring, and John Jeffries. Tyler was the first Master.

precise relation which the Grand Lodge of Scotland originally, and, consequently, which the Massachusetts Grand Lodge subsequently, sustained to that unfortunate and unjustifiable act of recusancy. It originated in the irregular proceedings of one or two subordinate Lodges in London, or with Brethren who, without any authority, had organized themselves into Lodges. If left to themselves, they would probably have soon abandoned their unlawful proceedings, and relapsed into the insignificance from which they sprung. But, on the contrary, the Grand Lodge formally denounced them, and undertook to protect itself by an unauthorized alteration of the Ritual. This gave to their enemies an advantage of which they were but too happy to avail themselves; and calling to their aid the assistance of an Irish Masonic adventurer, of some tact and ability, and increasing the number of their Lodges, they denounced the existing Grand Lodge as having violated the established landmarks, and corrupted the Ritual of the Order; and thereby resolved itself into a Grand Lodge of *Modern Masons*. This denunciation was followed by the organization of the illegal Body which subsequently filled a prominent place in Masonic history, as the Grand Lodge of *Ancient Masons*, in contradiction to the London Grand Lodge of 1717. With these proceedings, the Grand Lodge of Scotland never fully sympathized. It did not sanction the changes made in the Ritual by the Grand Lodge of England, nor did it justify the course of proceedings adopted by the recusant Brethren. On the contrary, it occupied neutral ground, and recognized both parties as regular Masons. Lawrie, explains this point in the following words:—

“In the general History of Free Masonry, we have already given an account of the schism which took place in the Grand Lodge of England, by the secession of a number of men, who, calling themselves *Ancient Masons*, invidiously bestowed upon the Grand Lodge the appellation of *Moderns*. These *Ancient Masons*, who certainly merit blame, as the active promoters of the schism, chose for their Grand Master, in the year 1772, his Grace the Duke of Athol, who was then Grand Master elect for Scotland.* From this circumstance, more than from any particular predilection, on the part of the Grand Lodge of Scotland for the *Ancient Masons*, the most friendly intercourse has always subsisted between the two Grand Lodges; and the *Scottish Masons*, from their union with the *Ancients*, imbibed the same preju-

*It is believed that anterior to this date, this Grand Lodge had been without an actual Grand Master, that place having been filled by Laurence Dermott, under the assumed title of Deputy Grand Master.

dices against the Grand Lodge of England, under the Prince of Wales and Lord Moira, arising merely from some trifling innovations in ceremonial observances, which the Grand Lodge of England had inconsiderately authorized. From these causes the Grand Lodges of Scotland and England, though the brethren of both were admitted into each others' Lodges, never cherished that mutual and friendly intercourse which, by the principles of Freemasonry, they were bound to institute and preserve. Such was the relative condition of the Grand Lodge of Scotland, and that of England, under the Prince of Wales, on the day of the present grand election."

And this indicates the relation which the Massachusetts Grand Lodge held to the so-called Ancient Masons of London. While it did not approve of the change, slight as it was, in the ritual by the first Grand Lodge, it did not sympathize with the schismatics in their extreme radical measures.

General Warren continued to preside over the Massachusetts Grand Lodge as its Grand Master, until his premature death on Bunker Hill, on the 17th of June, 1775; and the Records show that he was absent but on three occasions during that time, and was then engaged in important business of "public interest." The last Record in which his name appears, is dated March 3, 1775, and at the conclusion of which is appended the following memorandum:—

"19th April, 1775. Hostility commenced between the troops of G. Britain and America, in Lexington Battle.

"In consequence of which the Town was blockaded and no Lodge held until Dec. 1776."

It would seem from the above that the Grand Lodge failed to hold its annual meeting in Dec., 1775. This was during the "siege of Boston," and when the town was occupied by British troops. The officers of the Grand Lodge were among the leading and most active patriots of the day, and to them a residence in the town was neither safe nor advisable. They did however assemble on the 8th of April, 1776, for the purpose of burying the remains of their late lamented Grand Master Warren, which had then just been recovered from their rude resting-place on Bunker Hill. It would seem therefore that the hiatus in the meetings of the Body covered but about one year, including one annual meeting only, and this under circumstances rendering the omission not merely wholly unavoidable, but expedient and proper. This fact is interesting, not to say important, as it furnishes the con-

necting link in the chain, — the bridge over which the Masonry of the *Colony* passed into the *State*, preserving the continuity and succession unbroken. Organization is the breath of a Grand Lodge, and improvement the condition on which it holds its jurisdiction. The elder Grand Lodge was not so fortunate in this respect as its younger sister, but it was happily relieved of its embarrassments by the union of 1792.

In 1773, General Warren received a new commission from the Rt. Hon. Patrick, Earl of Dumfries, Grand Master of Masons in Scotland, dated March 3, 1772, appointing him Grand Master of Masons for the Continent of America. This commission being read in Grand Lodge, the Record says, “The M. W. Grand Master, *by virtue of the authority granted him in the foregoing commission*, ordered the Grand Secretary to read a commission dated at Boston, New England, 1773, appointing Joseph Webb, Esq., Deputy Grand Master under him.” The appointment of a Deputy, by written commission, was an unusual proceeding; but for which, the terms of the Record would seem to indicate, the Grand Master had received special authority. Be this as it may, the fact is an interesting one, and if the commission was a matter of personal choice, it may not be too great a stretch of the imagination to infer that he had a special object in it, — a foreshadowing of coming events, when the use of it might be important to the welfare of his beloved Grand Lodge. At the present time such a commission would not be considered of any importance, inasmuch as the Deputy by appointment, would succeed to the chair by virtue of Masonic usage and in self-preservation, — on the same principle that the Senior Warden succeeds to the chair on the death or absence of the Master of the Lodge. This right of succession however, seems not to have been very clearly understood by the Brethren of that day, and the question, whether the death of the Grand Master did not dissolve the Grand Lodge, was discussed, pro and con, with much zeal and ability. The succession of Bro. Webb to the chair, nevertheless, seems to have been generally concurred in, and he continued to preside over the Grand Lodge until 1777, when he was formally elected Grand Master, which place he occupied until 1782, when he was succeeded by Dr. John Warren, the younger brother of General Warren.

At this time, the Grand Lodge assumed the distinctive title by which it was subsequently known, in the adoption of the following resolution: —

— “*Resolved*, That this Grand Lodge be forever hereafter known and called by the name of The Massachusetts Grand Lodge of Ancient Masons, and that it is free and independent in its government and official authority, of any other Grand Lodge, or Grand Master in the universe.”

This resolution, which was the first “declaration of independence” by any Grand Lodge on this continent, was adopted on the 6th of December, 1782, and was a full, unequivocal and entire severance of the connection which had subsisted between the Body adopting it and the Grand Lodge of Scotland, since its first organization in the year 1769. A majority of the members of St. Andrew’s Lodge, however, did not see their way clear to accept a measure so radical and thorough in its effect, without the consent and concurrence of its parent Grand Lodge of Scotland. The consequence was a division of the Lodge, and a controversy which continued until 1809, when, with the permission of that Body, it withdrew from the Grand Lodge of Scotland, under whose jurisdiction it had remained since its separation from the “Massachusetts Grand Lodge,” and enrolled itself on the register of the United “Grand Lodge of the Commonwealth of Massachusetts,” where it now remains, yielding to none in its love and respect for its adopted mother.

We return to the celebration. At the conclusion of the address of the Grand Master, a procession of the Brethren was formed and proceeded to the banqueting hall, where the “Grand Feast,” as it is denominated in the early records, was spread. About one hundred and twenty Brethren sat down to the tables, including the Officers of the Grand Lodge, many of the older members of the Fraternity, and invited guests. The M. W. Grand Master presided, and after the physical wants of the Brethren were satisfied, lead off in the more intellectual part of the entertainment, in a brief speech appropriate to the occasion; and then, in a felicitous manner, called upon the Brethren in succession, according to age and official dignity, for their contributions to the general interest of the occasion. The calls as they came along, were promptly responded to, and at the conclusion, it seemed to be generally conceded that the speaking, which was mainly of an historical character, had been characterized by distinguished ability. We took no notes at the time, and are unable to recall the names of all the speakers; among them, however, were the Rev. Dr Bolles, Grand Chaplain; Past Grand Masters, Heard, Lewis, and Parkman; M. W. Bro. Cobb, Grand Master of Connecticut; R. W. Bros. Hon. Marshall P. Wilder, Moore, Woodbury, Willis, and others; Brother

Heard has kindly written out his remarks, which we lay before our readers as follows : —

REMARKS OF BRO. HEARD.*

MOST WORSHIPFUL, — Since last evening, when you honored me with the request that I would respond to the toast which has just been announced, I have gathered together a few facts suggested by the toast and pertinent to the occasion we are celebrating.

A century ago yesterday, a number of young men met in Masons' Hall, in the Green Dragon Tavern, on the corner of Hanover and Union streets, in the town of Boston, the metropolis of the Province of Massachusetts and of New England. The gleam of joy which animated their countenances, the hearty congratulations which passed between them, and their air of triumph, denoted that the occasion of their assembling, gave them great satisfaction and pleasure. They were fellow-townsmen, friends and brother masons ; and it was in the latter of these relations that they were then about to act. Among them were Joseph Warren, he who gave his life a sacrifice to his country ; Paul Revere, the skilful, intelligent and patriotic mechanic ; Joseph Webb, a colonel in the war of the revolution ; Dr. John Warren, the eminent surgeon ; Christopher Gore and Perez Morton ; Jeremiah French, P. Molesworth, Thomas Crafts, William Palfrey, Moses Deshon, Ezra Collins, Samuel Barrett, Joseph Tyler, Dr. Samuel Danforth, Thomas Urann and Edward Proctor.

The meeting having been called to order, Bro. Warren announced that he had received a commission from the Right Honorable and Most Worshipful George, Earl of Dalhousie, Grand Master of Masons in Scotland, bearing date the 30th day of May, 5769, appointing him to be Grand Master of Masons in Boston, New England, and within one hundred miles of the same. Whereupon, Bro. Warren was installed and proclaimed as Right Worshipful Grand Master. He afterwards appointed and invested the other Grand Officers, namely : —

R. W. Jeremiah French, Senior G. Warden ; R. W. P. Molesworth, Junior G. Warden ; Thomas Crafts, G. Treasurer ; and William Palfrey, G. Secretary. Bro. Webb was subsequently appointed Deputy G. Master. The Grand Feast was then celebrated "after the manner of Masons."

At that time the town of Boston embraced about four thousand

* There is necessarily a repetition in these remarks of some of the facts given in our own sketch of the transactions referred to. Having been written without consultation, this was unavoidable. — Editor.

houses, and twenty thousand inhabitants. The population chiefly resided on the outer end of the then narrow tongue of land connected with the mainland at Roxbury. The Green Dragon Tavern was nearly in the centre of this population.

Freemasonry had been established in Boston, thirty-six years before, by the Saint John's Grand Lodge, who derived their Charter or warrant from the G. Lodge of England. In 1756, Saint Andrew's Lodge received a Charter from Lord Aberdour, then G. Master of Scotland. The members of the latter claimed to be *ancient*, while those of the former were denominated *modern* Masons. A Grand Lodge of *ancient* Masons being desired by St. Andrew's Lodge and other ancient Masons, they petitioned the Grand Master of Scotland, for the commission, the acts under which this occasion is intended, more particularly, to commemorate.

3 At the quarterly communication of the Massachusetts G. Lodge, held Dec. 27, 1777, was read a commission from the Right Honorable and Most Worshipful Patrick, Earl of Dumfries, Grand Master of Masons in Scotland, bearing date the third of March, 1772, appointing R. W. Joseph Warren, Esq., Grand Master of Masons for the continent of America. It will be observed that the jurisdiction assigned to Bro. Warren in the first commission was Boston and one hundred miles of the same, while that last given was for the continent of America.

Bro. Warren remained at the head of the Massachusetts G. Lodge to the time of his death, June 17, 1775. The last communication over which he presided was that of March 3, 1775.

Boston being in possession of the British army until March 18, 1776, no meetings of the G. Lodge could of course be held during that time. It was not long after that occurrence, but previous to any regular *communication*, that the brethren caused the remains of their G. Master to be removed with appropriate ceremonies from Bunker Hill, to the Granary Burying Ground. Afterwards they were placed in a tomb under Saint Paul's Church in Boston, by his relatives.

On the 8th of March, 1777, an Independent Grand Lodge was formed "with powers and prerogatives, to be exercised on principles consistent with and subordinate to the regulations pointed out in the '*Constitutions of Ancient Masonry*.'" This, it is believed, was the first G. Lodge established, independently of European authority, in the United States, late Provinces of England.

Under this organization the Grand Lodge elected Col. Joseph Webb as Grand Master. He was elected annually to the office until 1783,

when, on account of Col. W.'s military duties calling him out of the State, Dr. John Warren was chosen G. Master for 1783.

Again, in 1784, Bro. Webb became G. Master, in which capacity he acted until the time of his death in 1786.

Dr. John Warren succeeded him in 1787.

In 1788, Bro. Moses M. Hayes became Grand Master. He held the office until the union with the St. John G. Lodge, March 5, 1792.

Of the Lodges to whom the Massachusetts G. Lodge granted Charters in this Commonwealth, there now exist only —

Tyrian, Gloucester, chartered March 2, 1770.

Massachusetts, Boston, chartered May 13, 1770.

Essex, Salem, chartered March 9, 1779.

King Solomon, Charlestown, chartered Sept. 5, 1788.

With the exception of about two years succeeding the death of Warren, which includes the period in which Boston was garrisoned by British troops, the Grand Lodge of Massachusetts met with great regularity for nearly a quarter of a century, while the Saint John's G. Lodge held no communication from Jan. 27, 1775, until 1787.

The union of the two Grand Lodges, March 5, 1792, was a hearty co-operation of brethren whose ritualistic differences, in themselves puerile, were happily ended. This unity has given efficiency to the acts of the Fraternity, designed to promote its usefulness and influence, and has carried us through good and evil to a condition of influence and prosperity which, through divided counsels, would never have been attained.

REMARKS OF BRO. WILLIS.

Bro. Hamilton Willis responded to a toast to Saint Andrew's Lodge.

After felicitous mention of the courtesies, &c., of the occasion, Bro. Willis went on in concise narrative, with the history of St. Andrew's Lodge, dwelling with appropriate detail, upon the eventful issues which encompassed it, especially at the time of the formation of the Massachusetts Grand Lodge; thence running on to the period of its full affiliation with the Grand Lodge of Massachusetts, in 1809. In the course of his speech, he explained the controversy between Ancient and Modern Masons, and the troublesome elements in the administrative working of the order, which grew out of the American revolution. Under this last head, the speaker made an historically just estimate of the motives which at one time seemed to threaten the breaking up of the old Lodge of St. Andrew.

Had the services permitted of the earlier calling up of Bro. Willis, a still more valuable historical illustration of these Masonic periods, would have been given by him.

In conclusion, R. W. Bro. Willis, gave as a toast —

The Grand Lodge of Massachusetts —

“Erected, 1738: coeval with the modern organization of Masonry; reinforced 1792, by harmoniously concentrating within itself all Masonic jurisdiction in Massachusetts; perfected 1809, by the honorable and complete affiliation of the Brethren throughout her borders; — she stands to-day consecrated, in the obedience, veneration, and love of all Free and Accepted Masons. May she abide in the roll of centuries to come, a perpetual benediction, and her centennial days be grateful reunions in general thanksgiving.

The occasion was one of peculiar historical interest. There was great propriety, not to say an absolute duty in its commemoration, and we are happy to add that it was conducted successfully and in a manner well calculated to impress with pleasant memories the minds of all who were privileged to participate in it.

WINSLOW LEWIS ENCAMPMENT.

The Officers of this fine Body of Knights Templars for the current year were installed at their Hall, in Salem, on the 30th day of December, by M. E. P. Grand Master Sir C. W. Moore. There was a full attendance of the members and Sir Knights from the neighboring towns.

The following are the Officers installed: —

Eminent Commander, Sir William Sutton; Generalissimo, Sir George H. Pier-son; Captain-General, Sir Dana Z. Smith; Prelate, Sir John B. Hill; Senior Warden, Sir William H. Fletcher; Junior Warden, Sir John Shaw, 2d; Treasurer, Sir James Kimball; Recorder, Sir Israel S. Lee; Sword-Bearer, Sir George Tapley; Standard Bearer, Sir John Meason; Warden, Sir Tristram T. Savory; Captains of the Guard, Sir Irving Stone, Sir Samuel T. Plummer, Sir Herbert T. Conant; Organist, Sir Jacob Young; Armorer and Sentinel, Sir Wm. L. Batchelder.

At the conclusion of the ceremonies of Installation, the Sir Knights were hospitably entertained at the banqueting hall, when in the course of the evening a very pleasant episode occurred, in the presentation, by Sir Knight Sutton, acting in the name of the Encampment, of a rich silver dessert set, through Dr. Lewis to his estimable lady, as a mark of the appreciation in which she, equally with her husband, is held by

the members of the Encampment bearing his name. It was a surprise party, at least to the Dr., but he proved himself equal to the emergency, and would not probably object to any future repetition of any similar "trial of his courage and constancy."

This is one of the most prosperous Encampments in the jurisdiction. It was organized four years ago, with some fifteen or twenty members which we understand have been increased to about one hundred and twenty, and is still progressing. General Sutton has presided over it from the beginning, with distinguished zeal and to the great acceptance of his associates.

A MASON'S REFLECTIONS.

DEAR BROTHER MOORE:—

Masonry is not in every particular precisely as it was many years ago. There are but few Masons who measurably live in the past, who do not enjoy in their pleasing reveries the many social incidents connected with their early masonic life. Their sympathies now are with the "light of other days," in its struggles for supremacy over the visionary schemes of the hour, which are constantly springing up around us. The propensity to add additional stones to the building already completed, seems to increase with the precocious advances of the present age. The Institution is daily called upon to defend itself against the introduction of new theories and notions among its mysteries, which, were they freighted with wholesome rules and maxims, could add nothing to the symmetry of the superstructure. The radical views which are openly avowed, and in some instances put into practice, clearly exhibit the prevailing disposition of many of these erratic spirits bent upon adding new trophies to their evil devices. Fortunately, masonry in this hemisphere has not felt, to any alarming degree, the sting of radicalism which has so significantly penetrated the vitals of the Institution on the Continent of Europe. To some extent it is there made the vehicle of many of the isms of the day. Its benign and fraternal character is being trifled with and imposed upon by those whose irreligious and atheistical proclivities would lead them to sacrifice its virtues to their vicious purposes.

God and the Bible, is the masonic motto. Remove the rule in masonry requiring a belief in the Supreme Being as a prerequisite to initiation, and the BIBLE as the guide to our faith and practice, and the pillars of love and benevolence, which now support its virtues, would soon crumble into dust and the Institution into oblivion.

These great and inglorious strides in radicalism were certainly never attained at a single bound. Extremes never are; they commence by insidiously working upon the better feelings of the heart, and then, step by step, eventu-

ally overcome their victims. I am not disposed to excite the suspicions of the brethren against every modification proposed to any branch of the Order which may be changed with impunity, although I am favorable to none; but it behooves all to watch minor matters as they may offer, so as more effectually to avoid the ruinous effects of greater evils. There is scarcely a Mason either old or young, should the proposition be made to him, who would knowingly and wilfully abandon any of the general principles, quaint language, and expressive symbols of the Order so long in use; and yet they will drink in with avidity the sophistical doctrines which are frequently and officially promulgated without once perceiving their pernicious tendencies. Any change in the principles of the Institution may be effected more readily from an over anxiety on the part of its friends to improve the channels communicating its incomparable teachings, to the heart of the recipient, than from any outward attack of its enemies. Its weakest and most salient points lie in the readiness of its votaries to adapt their views of beauty and efficacy to any systems in philosophy or religion which float about the masonic atmosphere with attractive but uncertain sounds. Hence, an appreciative brotherhood, anxious to maintain masonry as it was, should fix their gaze constantly on its most prominent and zealous friends. The fact cannot be kept entirely from view that changes, significant changes, carrying the mind imperceptibly from one point to another in digression, are fast leading our Institution from its primary objects, through new systems of ethics, well calculated to bewilder rather than enlighten the brethren in their masonic education. These new ideas generally find their origin in the fertile imagination of the ambitious, or are prompted by some restless spirit which may be flashing about ready to seize upon any opportunity offering to "make good better." These traits of character are very apt to nestle in the bosom of those whose official position enables them to put their theories into practical operation. The assumption on the part of some of the Grand Masters of the present day, in transcending the privileges of the office, has recently met a severe and well deserved rebuke from the Grand Master of Missouri. The London Freemason also timely lends its wisdom in clearly defining the inherent and constitutional prerogatives which attach to that office. With safeguards such as these, the brethren will soon wake up to the fact that Masons are free and equal, and are really the peers of the most exalted among them in every masonic right.

There is no disposition to resist the suggestions induced by the investigations of intellectual culture or to remain indifferent to the many streams of light pouring in upon us from those who, grappling with the remote ages of the past, produce many hidden and significant mysteries which indicate the source of our Order. On the contrary, it is the object of the Institution to cultivate knowledge and the higher degrees of social masonic refinement; hence the wise and virtuous always find a hearty welcome among us. Masonry is too public now, and makes itself too common. There was a period in its history when it modestly shrank from notoriety. Its meetings, work, utterances, and acts, were all confined within its walls. Its charities were modest and embosomed within the breasts of the brethren. The mellowing tales of

distress sent their plaintive pleadings to the ear of the Lodge, and they were answered gently and without parade; its candidates were received or rejected and the profane were ignorant of the result. Public processions were rare. St. John's Day sometimes found the brethren on their way to some church edifice, to drink in more deeply the moral teachings of the Institution, as they fell from the lips of some gifted brother. At other times, impelled by a sad duty and clothed with the simple emblems of purity, they accompanied the remains of a brother to the tomb and deposited on his coffin the expressive and cherished emblem of immortality. But that was all; scarcely if ever were witnessed the ostentatious glitterings and pageantry calculated to attract the admiring gaze of a promiscuous crowd. The difficulty of gaining access to the Institution by those who sought its benefits was greater then than now. The ballot box tested the social as well as the moral position of the candidate. An inoffensive negative character found but little favor, and the doubtful gentleman was always rejected. But the greatest pleasure was the consequence of the strong affinities of friendship which grew out of the commingling of such spirits as would successfully pass the test of admission. It was not the flippant accuracy of a well instructed lecturer which gave tone to the Institution. That feature in its Rite was fully appreciated, but it was the broad and magnanimous sentiment of brotherhood which naturally drew each to the other's bosom. It is not intended here to convey the idea that the fundamental principles, in their general application, are perverted or disregarded by all of the brethren of the present day; on the contrary, we find with us now, as then, thousands with warm hearts and liberal hands, ready to carry out the benevolent purposes of the Order. They love and are lovable; they have legitimate zeal and assiduously labor; the fires on our altars, which lit up the enthusiasm of olden times, now send up their flames of fervent love in all their attractive allurements; nightly are the Craft drawn to the beneficent labors of the Lodge, paying homage to the sublime and comprehensive principles of brotherhood. This precious jewel we find now, as then, richly enshrined in the bosom of the membership. Although the fundamental principles are really the foundation of the Order, and masonry could not be masonry without them, still they do not make up the whole of Freemasonry. The collateral branches to this great system are equally important to its existence, and are embraced in the landmarks, usages, personal and Lodge rights, internal economy, and official prerogatives. These are all coeval with the Institution itself, and any departure from the primitive conception of either, would materially affect the perpetuity of the Order.

Yours in fraternal love,

D.

MASONRY AND THE CHURCH.

The following forcible remarks were made by Rev. J. J. McIllyar, at the recent Masonic banquet given at the Rink, Alleghany City, Pa., in response to the toast, "Masonry and the Church not antagonistic, but auxiliary."

Mr. Chairman, Brethren, and Ladies:—Masonry looks upon the Church as God's visible representative on earth, setting him forth as a God of light, of love, of goodness and power. The Church is not known by numerical strength or denominational name, but by the peaceable fruits of righteousness. Such a Church has existed ever since Abel erected the first altar to offer his devotions to God. The Church has God for its author, the holy Scriptures for its guide, Christ for its example, the world for its field of labor, Heaven for its asylum, and eternal life for its reward. The weapons of its warfare are not carnal, but spiritual and mighty, through God, in pulling down the strongholds. The master builders are armed and equipped, being shod with the preparation of the Gospel of peace. Their loins are girt about with truth, having on the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the Spirit. Their watchword is, "Peace on earth and good will to all men." Masonry looks upon the Church with dignity and respect, believing that God dwells in the midst of her, and she shall not be moved. Masonry is auxiliary to the Church; for we, as true and accepted Masons, believe in the same God, as the very and eternal Jehovah, Creator of all things and Governor of everything which he has made, and that his superintending providence is over all his works. As Masons we receive the same Bible as God's revealed will to man, and the only rule of faith and practice, believing that God has graciously revealed more of himself in the holy Scriptures than anywhere else. The Bible is the great, grand charter of all true and lawfully constituted Masonic lodges. To it we go for examples of good and true Masonic builders. It is our living trestle-board, and to it we bring the craft to prepare them for work. Upon the holy Scriptures Masons rest their hopes for present and future happiness. To this grand centre of light, Masonry is laboring to bring all the nations of the earth—not to destroy or take away their nationality, nor to legislate for conscience, but to blend them together as the seven prismatic colors of the rainbow, each making the other more beautiful: the bow turned heavenward, unstrung, and no barbed arrows in the quiver; God's representative of benevolence and charity. History will prove that Masonry has always grown more rapidly in the light of the Church. Masonry grows best in the light of civilization, intelligence, and religion.

Allow me to say, Worshipful Sir, that there never was a time when the Church accomplished more for the salvation of men than at the present time; and Masonry has never seen more prosperous days than the present. Masonry has no quarrel with the Church—does not claim to take her place or interfere with her holy calling. Thousands of holy Church members are active and zealous Masons—knowing by experience that one is not a hindrance to the other. Masonry is not antagonistic to the Church. But a few hours since,

by your authority and under your supervision, sir, we scattered the wheat of prosperity, poured the wine of gladness and the oil of peace on the spot where it is said the first Anti-Masonic gun was fired in this city. Masonry cannot be antagonistic to the Church. The history of the Bible and Masonry, of the Church and Masonry, of Liberty in these United States and Masonry, shows that it is not.

The language of all good and true Masons to the Church is, "Onward, ye sons of Zion, with the spiritual and more sacred work of the temple. We will be hewers of wood and drawers of water with you." We are looking forward to the time when the last stone for the building shall be pronounced square, level and plumb by the Grand Senior Warden. Then shall the Theological Ladder be lifted, while Faith shall be lost in sight, Hope in fruition, but Charity will endure forever.

GOOD COUNSELS.

We make the following extracts from an excellent and sensible address delivered by Comp. Nisbet, G. H. P. of the Grand Chapter of Pennsylvania, at the annual communication of that body on St. John's Day, Dec. 27th, last:—

NO PROSELYTISM.

Bear this in mind, my companions, that Masonry seeks no man, but quietly waits to be sought, and that he who desires to enjoy the rights, privileges, and benefits of Freemasonry, must abide Masonry's own time to confer those rights, privileges, and benefits upon him.

Under no circumstances can the degrees be conferred either in cases of emergency or on those desiring to receive them as a sojourner, without a petition in due form has been first received and referred to a committee, a favorable report from all the members of the committee, and the unanimous approval of the applicants by ballot.

The Grand Chapter expects compliance with its Rules and Regulations both by officers and companions. We are all under obligations to render obedience to the laws and maintain the landmarks of our fraternity. Those laws are few, simple, and easily understood, and it is as much your duty, my companions, not to infringe them, as it has become imperatively mine to correct or prevent any infringement of them.

NO INNOVATIONS.

"Let us not touch the Ark of our Masonic Covenant, lest we perish Masonically."

Masonry in Pennsylvania is opposed to all innovation and change, clinging to all that is old and standing aloof from all that might be termed new. Our

maxim is that Masonry is as unchangeable as the laws of the Medes and Persians. To ascertain what is correct, we must look backward, not forward, and I would fraternally caution all High Priests against those well-meaning companions who visit other Chapters than their own for the purpose of instructing them in the work. However good the motive prompting these self-constituted instructors, they, in many instances, stand as much in need of instruction as the companions they visit, and are as likely to breed error as to cure it.

REBUKE TO SLANDERERS.

I would call your attention to a practice growing too common, which cannot be too strongly condemned by all right-thinking and right-minded Masons, that of speaking in a deprecatory or defamatory way of a companion's character. That it is in many instances the result of thoughtlessness or intended to be jocular, I do not doubt. That no harm may be intended, does not warrant us in the belief that none has been done. An unguarded word or expression may be picked up and so repeated as to create mutual ill feelings between those who otherwise might be friends. This should always be guarded against, as the peace and harmony of a Chapter or Lodge may be forever marred by the utterance of an ill-timed or ill-judged word.

"Should you feel inclined to censure
Faults you may in others view,
Ask your own life, ere you venture,
If that has not failings too.

Let not friendly vows be broken;
Rather strive a friend to gain;
Many a word in anger spoken
Finds its passage back again.

Do not, then, in idle pleasure
Trifle with a brother's fame;
Guard it as a valued treasure,
Sacred as your own good name.

Do not form opinion blindly;
Hastiness to trouble tends;
Those of whom we thought unkindly
Oft become our warmest friends."

PORTRAIT GALLERY OF LIVING MASONS.

VII.

BY BR. F. G. TISDALE, 83°

(From Pomeroy's *New York Democrat*.)

JOSEPH DAVIS EVANS,

Past Grand Master of Masons in New York, Past Em. Commander, K. T. a Sovereign Grand Inspector-General 33°, Ancient Accepted Scottish Rite, and an active member of the Supreme Council for the Northern Masonic Jurisdiction of the United States of America, was born in the city of New York, of English parentage, his father and mother leaving England in the early part of the present century. His father was a gentleman of the finest sensibilities, and, while a young man, travelled under the Rev. John Wesley, the great reformer, as a minister of the Methodist denomination. Being strongly imbued with republicanism as it was interpreted in that day, and of which the fathers of the American revolution were the exponents, he came to this country. In the war of 1812 he was a participant, and shortly after peace was restored he removed with his family to Richmond, Virginia.

The subject of our sketch was, therefore, brought up and educated in the Old Dominion, and while young made preparations to study for the ministry in the Episcopal Church, but owing to unforeseen circumstances, his views were altered, and he went into mercantile life, becoming, at the age of twenty-four, the head of a large importing house in the city of Lynchburg, Va. In 1848 he moved back to his native city, and has since been engaged in active business pursuits.

Br. Evans was initiated, passed, and raised to the sublime degree of M. M., in Marshall Lodge No. 39, Lynchburg, in 1842. In 1844, he removed to Richmond, and at once affiliated with St. John's Lodge No. 36, in that city. Here he gladly availed himself of the opportunity which offered of learning the Masonic lectures from M. W. Levi L. Stevenson, the then Grand Lecturer in Virginia and a pupil of the famed ritualist Cushman, and became familiar with the same. In 1845, Br. E. became Senior Warden, and subsequently Master, and on his leaving Richmond, in 1848, that Lodge presented him with very complimentary resolutions, made him an honorary member, and gave him a Past Master's jewel.

Shortly after his arrival here he connected himself with Anglo-Saxon Lodge No. 137, Brooklyn, and in 1850 was elected and installed its Master, which station he ably filled until December, 1852, when he declined a re-election. On retiring from that position the Lodge presented him with a costly watch and chain. Being present at the Annual Communication of the Grand Lodge on the 5th June, 1849, when the schism took place, he gave in his adherence to that body

which acknowledged M. W. Br. John D. Willard as Grand Master. Being an advocate of peace and harmony, his resolution in 1849 was the first looking to reconciliation, and it was his amendment to the Constitution in 1857, which bridged the difficulty, uniting the fraternity in 1858. Toward the close of 1859 he withdrew from Anglo-Saxon Lodge and affiliated with Prince of Orange Lodge No. 16, formerly Holland No. 8, and in December of the same year was elected its Master. He aided in the organization of Hillgrove Lodge No. 540, warranted June 9, 1864, and was its first Master; and when it had arrived at maturity he, with other brethren, started Mistletoe Lodge No. 647, Brooklyn, which was warranted June, 1867, and has been its Master from that period, having been again re-elected December 20, 1869.

In the Grand Lodge, in June, 1849, he was appointed S. G. Deacon; in June, 1852, he was elected D. G. Master, and re-elected in 1853. In June, 1854, he was elevated to the Grand Mastership, and re-elected to that exalted station in 1855. At the expiration of the latter term of office the Grand Lodge presented him with a rich and beautiful silver tea-set. While Grand Master he was a strong advocate of the Representative system, and through his instrumentality fraternal relations were established with the Grand Orient of France, of which Prince Lucien Murat was Grand Master, and other Grand Bodies. Mr. E. is now the Representative of the Grand Lodges of Connecticut and Maine, near the Grand Lodge of New York.

In *Capitular Masonry*, Comp. Evans was advanced and exalted in 1842, in Eureka Chapter No. 10, Lynchburg, Va. On his removal to Richmond, in 1844, he joined Richmond Chapter No. 3, and was elected King.

In *Cryptic Masonry*, he explored the vaults, in the Council at Lynchburg in 1842.

In the *Chivalric Order*, Comp. E. was created and dubbed a Knight Templar, in De Molay Commandery No. 4, in 1842. In 1844, he affiliated with Richmond Commandery No. 2, and, at the time of his departure for New York in 1848, was its Eminent Commander. In New York he adjoined Morton Commandery No. 4, and subsequently affiliated with Friendship Commandery No. 27, now known as De Witt Clinton, of which he was a Warrant member.

In the *Ancient and Accepted Scottish Rite* our Ill. Brother ascended to the 14° in New York city, and in 1856 was made a Sublime Prince of the Royal Secret, 32°, and an *Emeritus* member of Cosmopolitan Consistory, N. Y. In May, 1862, at the Annual Session of the Supreme Council, 33°, Northern Jurisdiction, held at Boston, Mass., its Grand East, he was elevated to the highest grade—that of Sov. Gr. Ins.-General, 33°—and is now an active member of the Supreme Council. For two years our Ill. Br. was President of the Grand Consistory, N. Jur., and while in office, established a system of legislative etiquette between the Supreme Council and that body, which added much to its dignity.

From the moment he entered upon the duties of an Executive Grand officer, until near the close of his administration, the divided state of the New York Craft gave him much annoyance, especially the attempt to procure the separations of the city from the country Lodges. All those movements were, by his

firm, courteous and dignified conduct as a presiding officer, and his determined course, sustained by a majority of the Grand Lodge, defeated; and he preserved the unity of his jurisdiction, until the time arrived, in 1858, for that general opinion, which all now rejoice in, and wish to preserve in tact.

While all admit the singleness of purpose, and gentleness of manner of M. W. Br. Evans, none can deny him great firmness in the execution of his duties when occasion calls for them. He is a good, but not fluent speaker, but as an address writer, he has made the most favorable impression at home and abroad, and many of his suggestions, especially that of appointing D. D. G. Masters, were advocated with so much ability as to eventually lead to their adoption by the Grand Lodge. Besides his Annual Addresses, as Grand Master, he has by request acted as Orator on other occasions, acquitting himself most satisfactorily, while, as a writer, he has been a frequent and most appreciated *incognito* contributor to several of the leading Masonic journals. His social qualities are admirable, and he is beloved by all who really know him and are permitted to enjoy his confidence.

GRAND COMMANDERY OF KNIGHTS TEMPLARS OF MASSACHUSETTS AND RHODE ISLAND.

OFFICE OF THE GRAND COMMANDER,
BOSTON, December 22, A.L. 5869, A.O. 751.

To all Encampments or Commanderies, and to all Knights Templars within
our Jurisdiction, GREETING.

The titles of the Officers and Bodies of Knights Templars within the United States have long occupied the attention of the Order. It has been the subject of legislation in the Grand Encampment of the United States, and has been frequently called to the attention of our own Grand Encampment. It in fact became so frequent a subject of discussion as to have attached to it a distinctive title, namely, "Templar Nomenclature." In 1856 the General Grand Encampment of the United States amended its Constitution whereby it adopted for itself the title of "Grand Encampment," and provided that State Grand Bodies should be called "Grand Commanderies," that the Most Eminent Grand Masters thereof should be styled "Right Eminent Grand Commanders," and that the Deputy Grand Master should be styled "Very Eminent," and the other Grand Officers "Eminent."

This alteration of the Constitution of the Grand Encampment of the United States, made chiefly for its own convenience, and to establish within its assemblies and jurisdiction the precedence to which it was obviously entitled, could not take effect within the jurisdiction of State Grand Encampments, until such

Grand Bodies amended their own Constitutions, as all State Grand Bodies have exclusive jurisdiction within their own limits.

Some of the State Grand Encampments construed the change in the Constitution of the Grand Encampment of the United States into a command to them to change their Constitutions, and that any delay or refusal to do so was evidence of disloyalty; others, that it was not incumbent upon them to make changes within their own jurisdiction to conform to all changes that the General Grand Body might find convenient for the exercise of its own powers.

From time to time, however, the State Grand Bodies have changed their own Constitutions upon the subject of "Nomenclature." Our own Grand Encampment, always slow to welcome changes in institutions, whose antiquity and firm establishment challenge the respect and reverence of the faithful, steadily adhered to its own nomenclature. At last, however, influenced by the general desire throughout the United States, for uniformity upon what seems to have been generally considered a matter of importance, our own Grand Encampment has amended its Constitution to agree with all the others.

It is therefore hereby ordered that hereafter the "Grand Encampment of Knights Templars and the Appendent Orders of Massachusetts and Rhode Island" shall be called the "Grand Commandery of Knights Templars and the Appendant Orders of Massachusetts and Rhode Island;" that the Grand Master shall be entitled Right Eminent Grand Commander; that the style and address of the Deputy Grand Master shall be "Very Eminent," and of Commanders of subordinate Bodies and of the other Grand Officers, "Eminent"; and that subordinate Bodies shall be called Commanderies instead of Encampments.

Neither this change in the Constitutions, nor this Order, is intended to require any change in the Charters of subordinate Bodies. They will remain intact; any change which would obliterate or affect historical landmarks should be deprecated. Nor is it required to change the inscriptions upon its banners, or alter its By-Laws. Nor is it necessary that any subordinate Encampment make any formal adoption of the changes herein ordered. The changes take effect solely by the changes in the Constitutions of this Grand Encampment and this formal promulgation thereof, and without action of the several Commanderies, and will be respected accordingly.

It is not intended hereby to forbid changes in By-Laws to conform to the present "Templar Nomenclature." That will be left to the discretion of the several Commanderies. When By-Laws are reprinted, the printing with them of this order, or of the Amended Constitutions of the Grand Commandery will give the requisite information, and enable the By-Laws to follow the Charter name. All Commanders will see that this order is recorded in the records of their Commandery, and that thereafter on the records the word Commandery shall be used instead of Encampment.

BENJAMIN DEAN, *Grand Commander.*

[L. S.]

ALFRED F. CHAPMAN, *Grand Recorder.*

MASONRY IN ITALY.

THE Grand Orient of Italy was created and elected in 1861, by a re-union of the delegates of the several Lodges dispersed throughout the country, which began to declare themselves after the country had recovered its independence. And it received new strength, in the following years, from the several general meetings of the dignitaries of the lodges of the Peninsula. These assemblies, of which the most important is the Florentine one, of 1864, were held at Turin, Genoa, Tuscany, Naples, and they numbered amongst them the most respectable of the Masonic fraternity of Italy. The Grand Orient resides in the provisional capital of Italy, Florence. Br. J. Garibaldi is its Honorary Grand Master during his life.

The official bulletin published by the Grand Orient of Italy contains, besides its correspondence with foreign Grand Orients, and the movements of lodges, several articles on purely scientific matters, besides those on social progress. Running over the pages of this bulletin and the general constitutions which the Grand Orient of Italy has adopted and published during the past year, one can easily judge of the motives which actuate this Grand Orient. In philosophy (that is in the dominion of thought) it is not atheistic, deistic, nor pantheistic: it is rationalistic. In religion (in the dominion of sentiment) it professes tolerance; in politics, it desires liberty for all, and it execrates violence, from whatever quarter it may come. It enjoins on its members to be good citizens, and to fulfil their duties actively. It has accepted a high endeavor for itself and for generations — they struggle to death against intolerance and civil and sacerdotal tyranny, to proclaim always for the progress of humanity and of the universe. Italian Masonry abstains, as a corporation, from all intermeddling in the administrative affairs of a country; and seeking to diffuse instruction, it exercises beneficence. It protects and gives good counsel to its brethren, while it gives them free liberty to defend their rights as citizens, outside the Lodges, on their own responsibility.

The Grand Orient allows the liberty of the Rites; they can be elected members of the Grand Orient when they are Master Masons of the 3d degree.

The Mopses are not recognized by the Grand Orient of Italy.

The number of the lodges grouped around the Grand Orient of Italy is about a hundred and fifty, distributed through the peninsula and among the isles and colonies.

A certain lodge had opened for some time at Naples, called *Roma Redenta*. It admitted to its meetings females as well as males. The Grand Orient has suppressed it, but not till after it had issued a pamphlet on the measure. This is the case nearly with all demolished lodges, or individuals suspended or expelled from the Order.—*Translated from the Bulletin du Grand Orient du France.*

AN ELOQUENT EXTRACT.

The following beautiful passage from an address delivered before the Supreme Council for the Southern Jurisdiction of the United States, by Bro. Albert Pike, when alluding to the deceased members of the same, is as eloquent as it is truthful :

The time, my brethren, is swiftly approaching for each of us, and is even now near at hand, when we shall lay aside the ranks and titles, the offices and honors of this world, and mutely receive in their stead the apparel and garniture of the funeral and the grave. We shall all soon escape from the strifes and wranglings, the slanders and disparagements, the jealousies, pitiful littleness of this life and of time, and entering eternity, appear in the more immediate presence of Almighty God, to answer and give account how we have led this life of discipline and trial, how borne its successes and reverses, its crosses and injustices, and in what spirit and temper, noble or ignoble, we have loved and labored, joyed or sorrowed, hated or forgiven, conferred benefits or inflicted injuries for revenge.

There we shall be judged by another code of morals and another scale of offences than those that regulate the administration of the public or private human injustice. For the human law, written and unwritten, moral, social, and political, is enacted by society, not so much to punish what is wrong as that which lends to its injury or discomfort. It is easier to punish, than by gentle means and patient endeavor to reform the erring. By the human law, the strong and the rich rule, and use the weak and poor; capital enslaves labor, self-righteousness mercilessly punishes error and misfortune, and intolerance brands truth as criminal.

* * * * *

He that saith he is in the light, and hateth his brother, hath not yet ceased to be in darkness. Whosoever hateth his brother, is a murderer, and ye know that no murderer hath eternal life abiding in him. So wrote John the Evangelist, whom even Masons in name, who revile their brethren without cause, pretend to revere as their patron saint.

Nothing has preserved Freemasonry for so many centuries but its perfect *universality of doctrine*, with its peculiarity of discipline, while the whole has been completely subjective to the moral law. It teaches nothing contrary to the unity of both minds and hearts. So long as it maintains this character it lives; when it ceases it dies, and our eyes will never again behold the glory of this first temple!

ORGANIZATION OF THE M.W. GRAND LODGE OF FREE AND
ACCEPTED MASONS OF THE COMMONWEALTH OF MASSA-
CHUSETTS, FOR 1870.

M.W. William Sewall Gardner, Boston, Grand Master; R.W. Charles Levi Woodbury, Boston, Deputy Grand Master; R.W. Samuel C. Lawrence, Medford, Senior Grand Warden; R.W. Richard Briggs, Brookline, Junior Grand Warden; R.W. John McClellan, Boston, Grand Treasurer; R.W. Solon Thornton, Boston, Recording Grand Secretary; R.W. Charles W. Moore, Boston, Corresponding Grand Secretary; R.W. Andrew G. Smith, Boston, D.D.G. Master, District No. 1; R.W. Tracy P. Cheever, Chelsea, D.D.G. Master, District No. 2; R.W. Benjamin Pope, South Boston, D.D.G. Master, District No. 3; R.W. F. Lyman Winship, Brighton, D.D.G. Master, District No. 4; R.W. George H. Peirson, Salem, D.D.G. Master, District No. 5; R.W. James E. Gale, Haverhill, D.D.G. Master, District No. 6; R.W. Henry P. Perkins, Lowell, D.D.G. Master, District No. 7; R.W. Andrew J. Clark, Orange, D.D.G. Master, District No. 8; R.W. Daniel Upton, South Adams, D.D.G. Master, District No. 9; R.W. Samuel B. Spooner, Springfield, D.D.G. Master, District No. 10; R.W. Charles G. Reed, Worcester, D.D.G. Master, District No. 11; R.W. George E. Stacy, Milford, D.D.G. Master, District No. 12; R.W. J. Mason Everett, Canton, D.D.G. Master, District No. 13; R.W. John A. Lee, New Bedford, D.D.G. Master, District No. 14; R.W. Joseph K. Baker, Jr., Dennisport, D.D.G. Master, District No. 15; R.W. Z. L. Bicknell, East Weymouth, D.D.G. Master, District No. 16; R.W. George H. Kendall, Valparaiso, Deputy for Chili, S. A.; R.W. William C. Blanchard, Shanghai, Special Deputy for China; R.W. Richard H. Hartley, Lima, Special Deputy for Peru, S. A.; W. Rev. James A. Bolles, D.D., Boston, W. Rev. Charles H. Titus, Taunton, Grand Chaplains; W. William T. Grammer, Woburn, Grand Marshal; W. John A. Goodwin, Lowell, Senior Grand Deacon; W. John Burney, Fitchburg, Junior Grand Deacon; W. E. Waters Burr, Hingham, Senior Grand Steward; W. Lucius W. Lovell, Cambridgeport, Junior Grand Steward; W. James P. Pickett, Newton, Junior Grand Steward; W. John Haigh, Lawrence, Junior Grand Steward; W. Charles A. Reed, Taunton, Grand Sword-Bearer; W. Lovell Bicknell, East Weymouth, Grand Standard-Bearer; W. Charles Kimball, Lowell, W. Daniel Nason, Lawrence, Grand Pursuivants; W. E. Dana Bancroft, Groton Junction, W. Cephas Brigham, Auburndale, W. Alfred F. Chapman, Boston, Grand Lecturers; Br. Howard M. Dow, Boston, Grand Organist; Br. Eben F. Gay, Boston, Grand Tyler.

THE LAST MORSEL—A MASON'S WIDOW.

All that remained of the last loaf of bread which Widow M—— could call her own, was upon the table. Where the next morsel of food was to come from was a question to which the widow herself could not give a ready response. Three little children looked up with love and trust into her face and called her "mother." For six months she had provided as best she could, for their many necessities, with her own feeble hands; but health and strength failed — a severe pain in her chest preventing her from working so hard. Added to this, but little sewing was to be obtained, and for that little the remuneration was scanty—a pittance. What were she and her three fatherless little ones to do?

It was a bright day. The gladness of nature was a mockery to her heart. She placed her children around the board, and leaving her humble abode, she hid herself to Greenwood.

Tears streamed down her pallid cheeks as she trod the well-worn track to her husband's last resting-place. The widow started when she caught sight of a white slab, newly erected at the head of her lost companion's grave. It was an honor she had long yearned to pay his memory, but she lacked the means. Who had fulfilled her wishes so exactly? She pressed forward and read:

Sacred to the memory
of
S—— M——,
Who died greatly Beloved by
All who Knew Him,
In the Thirty-third year of
His age.

Near the top was carved a Masonic emblem. This was the only solution to the mystery. The woman knelt upon the sod, and blessed the widow's God for this token of his mercy. "Surely," she thought, and murmured half aloud "those who have been so mindful of the mouldering ashes of the dead will not be entirely unmindful of the welfare of the living."

A strong confidence was born in her heart. She arose and retraced her steps.

"Mamma," said one of the little ones tottering toward her as she approached the door, "a man came here just now, and left a whole basketful of nice things, which he says was sent to us, but he would not say who sent them. There are meat, and bread, and tea, and sugar, and I don't know what all! Haven't we got kind friends, mamma? Now, you won't look sad any more.

Sure enough, the woman found her pressing necessities relieved, and supplies were sent her from time to time, and continued for long to be sent.

Who were her self-constituted guardians? It is unnecessary for us to name them, but we vouch for the truth of the story from personal knowledge.
—*N. Y. Democrat.*

GRAND COMMANDERY OF MINNESOTA.

This Grand Body of Knights Templars held its fourth annual conclave at Mankato, in June last, the printed proceedings of which have just reached us. They do not however contain anything of general interest, except that they evidence a growing prosperity of the Order in the State. There are five Commanderies in the jurisdiction, all of which were represented. The report of the committee on correspondence is a well prepared paper, of reasonable dimensions. It is from the pen of Sir S. Y. McMasters, and concludes as follows:—

It is encouraging to observe, in nearly all the addresses, orations, and reports on Foreign Correspondence, an increasing earnestness on the subject of Christian faith and reverence. All seem to realize that whatever may be the latitude allowed in this respect, among the appendant Orders, the *Knightly* character must be firmly anchored in the Christian theology, and look to the cross of redemption as the only hope of sinners. Before our banners skepticism must hide her face, and profanity hang down her head in shame. All along our lines, and over all our tented fields, wherever our banners are uplifted, the cross stands prominent, and over it we never fail to read: "*In hoc signo vinces.*" Ours is eminently a Christian Order, intended as an auxiliary to the church of the living God; and whoever, by word or deed, openly disregards the Christian rule of faith or practice, brings dishonor on the worthy name whereby he is called. To guard well the sanctity of our altars we must look well to the chamber of reflection, and even farther out than this, for the profane man once admitted to our Asylum, we fear we may not have the power to reform him. Profanity, drunkenness, and licentiousness should be a ground of prompt rejection at the threshold. By holding high our standard of faith and morals, we may make our Order a beauty and a power in the land. By neglecting this we make it only a reproach.

 THE DOUBLE-HEADED EAGLE.

The origin of the use of the eagle on national and royal banners, may be traced to very early times. It was the ensign of the ancient Kings of Persia and Babylon. Although the Romans used other emblems for camp standards, yet in 102 B. C., Darius ordained that the eagle alone should designate the legions as their ensign, and confined the use of the other figures to the cohorts. After the division of the Roman Empire, the emperors of the west used a black eagle, and those of the east a golden one. Since the time of the Romans almost every State that has assumed the designation of empire has used the eagle as its ensign — *par example*: Austria, Russia, Prussia, France, and Poland. The double-headed eagle signifies a double empire, and is used by the emperors of Austria, who claim to be the successors of the Cæsars of

Rome. In this case it is the eagle of the Eastern Empire, united with that of the West, typifying the Holy Roman Empire. Charlemagne was the first to make use of this emblem, for when he became master of the whole of the German Empire, he added the second head to the eagle, A. D. 802, thus denoting the union, in him, of the empires of Rome and Germany. In the Ancient and Accepted Scottish Rite the double-headed eagle, one half black and the other white, is the jewel of the 30°, all white of the 32°, and all black denotes the 33d and last degree. Among the eagles of heraldry, the black eagle, emblazoned on a field of gold, is considered the most noble achievement.—*Freemasons' Magazine, London.*

WINSLOW LEWIS LODGE.

ORGANIZATION 1869-70.

Percival L. Everett, Master; R. Montgomery Field, Senior Warden; Edward E. Clark, Junior Warden; John F. Mills, Treasurer; George L. Andrews, Secretary; Rev. William R. Alger, Chaplain; John A. Warren, Marshal; Joseph Winsor, Senior Deacon; Alfred H. Hall, Junior Deacon; William H. Studley, Senior Steward; John C. Farnham, Junior Steward; Thomas Cahill, Sentinel; Eben F. Gay, Tyler; Charles Robbins, Stephen S. Winchester, Committee of Charity; Clement A. Walker, Benjamin Dean, Benjamin F. Brown, Members' Committee; Charles Levi Woodbury, Sereno D. Nickerson, Library Committee; Andrew G. Smith, Benjamin F. Brown, William H. Chessman, Committee on Sodality Room.

PRINCE ALBERT OF ENGLAND.

The following speech was delivered in the Grand Lodge of England at its late meeting, by Prince Albert, heir apparent to the British throne, on the occasion of his inauguration as a Past Grand Master of that body:—

Most Worshipful Grand Master, Deputy Grand Master, Grand Officers of Grand Lodge, and Brethren, allow me to tender you my warmest and most sincere thanks for the great honor that you have conferred upon me this evening. For a long time past it had been my wish to become a Freemason and a member of the ancient Craft; and although, brethren, I was initiated in a foreign country, I at the time felt—and you will all agree with me—that Freemasonry is one and the same in all countries (hear, hear), you are all fellow Craftsmen, and I can assure you I feel it a great honor to be here to-day, and to be admitted into the Grand Lodge of England (hear, hear). Allow me, most Worshipful Grand Master to thank you once more for the kind words you have spoken, and to the brethren for the kind and cordial manner they have received me this evening (applause).

JURISPRUDENCE.

The Grand Lodge of Tennessee, at its late session, decided that "Visitation is a privilege, and not a *right*, and no one is to be held responsible for denying that privilege; neither is the Lodge expected or required to prefer charges" against any one not thought worthy of being received as a visitor.

It also decided that *dimits* from membership must be asked for at stated meetings of the Lodge, when, if all dues be paid, and there are no charges pending against the brother, the discharge *shall be granted*. This is right. No brother should be required to continue his membership longer than the connection is agreeable to him.

It likewise decided that no member of the Lodge may claim as a right, to know the number of black balls cast against a candidate, and recommends that the Masters and Wardens withhold all such information.

This Grand Lodge has also a standing regulation, agreeing with the general practice of the country, which is set forth in the proceedings in the following terms:—

"To obtain the requisite number of petitioners for a new Lodge, it has been the usage in this jurisdiction for members of old Lodges to unite with the petitioners, and act with them until a charter is granted, without affecting their membership in the old Lodge; but whenever a charter is obtained, a brother thus uniting with the petitioners, must elect with which Lodge he will hold his membership. He cannot be an *active* member of both Lodges, nor can he be an active member in one, and hold office, by virtue of being an *honorary* member in the other."

SUPREME COUNCIL OF ENGLAND ON FRENCH INVASION OF LOUISIANA.*

The following official document, just received from England, shows the high and noble position taken by the Supreme Council 33° A. A. Rite for England and Wales, and the Dependencies of Great Britain, in relation to the invasion of Louisiana by the Grand Orient of France:

"FROM THE EAST OF THE SUPREME GRAND COUNCIL of the Sovereign Grand Inspectors-General of the 33d degree of the Ancient and Accepted Scottish Rite of FREEMASONRY for England and Wales, and the Dependencies of Great Britain, under the C. C. of the Zenith near the B. B. answering to 51° 30' N. lat., and 9° W., Meridian of Greenwich.

To the Grand Orient of France:

ILLUSTRIOUS AND VERY DEAR BRO'S, — The Supreme Grand Council beg to acknowledge the receipt of the Communication of the Grand Orient of France of the 25th October last, and in reply to state, that while acknowledging the

* We are indebted to the politeness of our friend G. M. Bro. Tisdale of New York for an early copy of this important document.

right of every man, irrespective of his Color, Race, or Religion to be eligible to be initiated into Freemasonry, most distinctly refuse to limit the power of any Lodge to choose its members.

The Supreme Grand Council exceedingly regret that any difference should have arisen between the Grand Orient of France and the Grand Lodge of Louisiana; but considering that the latter Body has Sole and Supreme Authority in that State of America — which Sole Authority has been acknowledged by the Grand Orient of France — the Supreme Grand Council of England must decline to support the Act of the Grand Orient of France in its recognition of the spurious, so-called Supreme Council of New Orleans, or in its interference in the affairs of Sister Jurisdictions.

We have the honor to be,

Ill. and very dear Bro's., Fraternally yours &c.

(Signed C. J. VIGNE, 33°,

Sov. Gd. Commander.

NATH'L G. PHILLIPS, 33°,

Gd. Treas. Gen. H. E.

GRAND EAST, LONDON, 11th Nov., 1869.

A. W. ADAIR, 33°,

Gd. Sec. Gen. H. E.

THE GRAND ORIENT.

We learn from the Masonic Record, — an excellent monthly published at Nashville, that the Grand Chapter of Tennessee, at its late annual meeting, voted to suspend all Masonic intercourse with the Grand Orient of France, on account of its recognition of the illegal action of the spurious Supreme Council at New Orleans; but as the Grand Orient of France knows nothing of the Royal Arch Masonry of this country, it will not probably take the rebuke intended very seriously. The action of the Grand Lodge of the State to the same purpose, had at its Annual Communication on the 1st of October, is however, more effective and more in harmony with the views and determinations of the whole fraternity of the country.

GRAND COMMANDERY OF VIRGINIA.

The Grand Commandery of Virginia met at Richmond, and elected the following officers for 1870: R. E. John R. McDaniel, of Lynchburg, Gr. Com.; V. E. William B. Isaacs, of Richmond, Dep. Gr. Com.; V. E. Robert C. Withers, of Lynchburg, Gr. Geno.; V. E. L. F. Johnson, of West Virginia, Gr. Cap.-Gen.; E. James Evans, of Richmond, Gr. Treas.; E. John Dove, Gr. Rec.; E. George W. Dame, Gr. Prelate; E. John F. Regnault, Gr. S. W.; E. J. L. Cook, of Petersburg, Gr. J. W.; E. O. S. Long, of Wheeling, Gr. St. B.; E. A. P. Abell, of Charlottesville, Gr. Sw. B.; E. John G. Smith, of Norfolk, Gr. W.; Sir Thomas Angel, Gr. Steward; Sir James M. Taylor, of Hanover, Gr. Sentinel; Sir John F. Regnault, Grand Lecturer.

MASONIC CHIT-CHAT.

OUR CORRESPONDENT "D."—Br. Tisdale, the talented editor of the Masonic department of the *New York Democrat*, speaks in the following complimentary terms of the series of able essays by our correspondent "D," the 4th of which is given in a preceding page: "Our respected cotemporary, the *Freemason's Monthly*, has an invaluable contributor in his correspondent "D," who in the three last issues, has given able articles in each number, viz.: 1. on "Too Much Law"; 2. on "The Object of a Charter"; and 3. "On the Power of a Master and Lodge Rights." They are critical reviews of the decisions of a present Grand Master, bear witness of much thought, as well as of a full knowledge of the subjects discussed; and should be republished in pamphlet form, and sent to the Master of every Lodge in the jurisdiction, to whose head the critiques were intended to apply."

RELIGION AND MASONRY.—Freemasonry recognizes and fellowships all religions, whether called Christianity, Judaism, or by any other name, which recognizes one Supreme God, as the Ruler of the Universe, and a future state of rewards and punishments. It recognizes and accepts the Bible as the corner-stone and foundation of its teachings. It regards sectarianism as a separation or division, in matters of faith, among the believers of any particular religion or dogma; as, for example, among Christians, who are divided into sects, as Unitarians, Trinitarians, &c.; with which differences Masonry has nothing to do. The use of the name of the founder of any recognized religion, or of any of its disciples, is not inconsistent with the universality of Masonry, nor just cause of offence to any. ALPHA.

CATHOLICISM vs. THE SCHOOLS AND FREEMASONRY.—The *Freeman's* (N. Y.) *Journal*, in the course of a long editorial, says: "Let the public schools go to where they came from—the devil." A Mr. O'Brien, in giving the views of his Catholic brethren and their organ, the *Tribune*, says that Catholic education, such as it is resolved to have, cannot be carried on in mixed schools, and he adds: "We don't want to mix up with Protestants and Jews and Infidels in school matters, because we want our children to grow up in

the holy Roman faith, like their fathers, and not imbibe the loose and irreligious independence of the age." "We add these evidences," says the *Boston Journal*, "to the record we have already given, in order that the people may have a clear idea of the animus of the new crusade springing up against our common school system."

And we add the following as showing the intolerant and determined spirit of these priests in respect to every branch of morality, religion, and learning, that might tend to enlighten their ignorant and depressed followers, and ultimately relieve them from the religious thralldom in which they have been for centuries held by a corrupt and persecuting church. We extract the following from the secular papers of the day: "A dying man the other day was denied the last rites of his Church because of his connection with the Masonic Brotherhood; and the Rev. Mr. — refused to officiate at the burial of a Mason, giving as a reason therefor that he would not sanction Masonry by officiating on an occasion where the Masonic ceremony was used over the remains of the deceased."

We understand that a Catholic priest in this city recently refused to marry a female parishioner because the bridegroom was a Freemason. We should hardly think that such intolerance was calculated either to make or retain converts to any religion. It is, however, an intolerance pregnant with the elements of serious religious disturbances, and concessions will only aggravate and hasten on the evil.

H. T. W. S. S. T. K. S.—A great many attempts have been made to decipher the meaning of the initials which head this article, and which are to be found within the circles on a Mark Master's emblem, by the uninitiated; but the catch explanation given by Companion Mark M. Pomeroy, of Phoenix, Chapter No. 2, of this city, is the most beautiful, and it is the most original.

In reply to a Master Mason, who asked him the meaning of the cabalistic letters, he at once replied: "He that whispers scandal seeks to kill society."

We ask our Masonic friends to mark the reply of Mark, in relation to the meaning of the letters on his Mark, and make a note of the same.—*N. Y. Democrat*.

MASONIC CHIT-CHAT.

A FAINT HEART WELL SERVED.—At a Court of Sessions held at Tralee, Ireland, a curious case, we are informed, was tried a short time since before the assistant barrister. A person named Thompson sued a gentleman named Gillicuddy, a Freemason, for the amount of entrance fees as a Mason, paid by him to the defendant. The plaintiff said he had attended the Lodge for the purpose of admission, but declined going through the ceremony because he had heard that there was a poker ready for him, as, also, that he would have to give up his watch and money. The barrister dismissed the complaint, telling the plaintiff that as he had given his money voluntarily, he was not entitled to get it back again.—*N. Y. Democrat.*

NEW LODGES.—Dispensations have been issued by the Grand Master the past year, for the following new Lodges in this Commonwealth:—Rabboni, South Boston; Globe, Hinsdale; Charity, North Cambridge; Upton, Cheshire; Mt. Holyoke, South Hadley; Morning Sun, Conway; Mt. Vernon, Belchertown; ———, Lawrence; Puritan, Abington; Howard, South Yarmouth; and Aconcagua, Valparaiso, Chili, S. A. And the Lodge at Copinpo, in Chili, has been removed to Port Caldera.

THE following companions were installed officers of Virginia Chapter, Royal Arch Mason, No. 2, at Virginia City, Nevada, on St. John's Day, Dec. 27, 1893: John C. Currie, High Priest; R. T. Mullard, King; Andrew Ingrand, Scribe; Albert Lackey, Captain of the Host; Alexander W. Campbell, Principal Sojourner; James McAllister, Royal Arch Captain; Simon Davis, Master 3d Veil; Ellery Willis, Master 2d Veil; R. Van Rankin, Master 1st Veil; Louis Reynolds, Treasurer; Joseph DeBell, Secretary.

DEATH OF BISHOP CHASE.—The Right Rev. Carlton Chase, the distinguished and universally beloved Bishop of New Hampshire, died at Claremont on the 18th of December, and was buried on the 25th. The funeral was largely attended, and the ceremonies were solemn and imposing. He was a member of the Masonic Fraternity, and the Lodge and Brethren in the vicinity attended the funeral.

GOOD NEWS FROM PORTUGAL.—It is with pleasure that we announce the union of the Masonic family of Portugal under one head. By the "Boletim Official do Grande Oriente Lusitano," just received, we learn that the 30th October last was consecrated as a festival, in honor of the union on that day, of the Grand Orient Lusitano with the Supreme Council of Portuguese Masonry. Thus have all former differences been settled, and the banner of peace floats over the Craft in Portugal.

THE Ineffable Degrees have been re-established in Madras, East Indies, by the constitution, dedication, and consecration of Coromandel Chapter of the Holy Rose Croix, H. R. D. M. 18°. The degree had long ceased to be worked in Madras; but the warrant has this time been granted by the Supreme Grand Council of Sov. Gr. Insp. Gen., 33° for England and Wales. The Chapter was formed by Col. A. J. Greenlaw, 31°, who was appointed the first M. W. Sovereign, and who consecrated it in due form with impressive ceremonies.

HUNGARY.—A new Masonic Lodge was recently opened at Oedenberg, Hungary, by sixteen brethren, having at their head M. Vogel Statt. These brethren comprised representatives of various nationalities, viz., Hungarians eleven, Germans two, Poles one, a Slavonian, and a Czech. When the symbolic Lodge had been opened, and the grand battery given, ten profanes, including three Magyar notables, were admitted members of the Order, and were addressed by the Orator on the mission of Freemasonry.

MALICE.—This wicked intention, and desire to injure, covers itself too often in the garb of indifference or innocence. To hide its aims; it uses deceit. To accomplish its designs it counterfeits some of the virtues. To detect it is difficult, because it accepts falsehood as a means for its effectiveness. Unimpassioned, it rarely betrays its insidious efforts. Such a vice is detestable, and its just punishment is the condemnation of the honorable and the courageous.

MASONIC.—We learn that at its Communication on the 11th of January, the Grand Lodge of the District of Columbia unanimously voted to extend fraternal recognition to the Grand Lodge of Quebec.

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Sept. 1, 1865.

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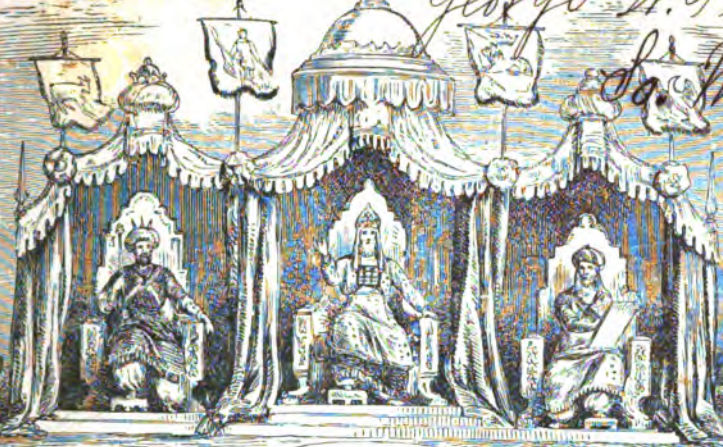
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W. BAKER ST. BOSTON

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THE

FREEMASONS' MONTHLY MAGAZINE.

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[No. 6.

THE MASSACRE AT SANTIAGO.

As a general rule, political and civil dissensions, rebellions, and revolutions do not legitimately fall within the scope of discussions appropriate to an exclusively masonic Journal. Masonry wisely leaves all such topics, as well as religious disputations and sectarian animosities, to the secular and religious press, to which they more properly belong. Moral rules are, however, more or less dependent, in their practical application, on certain recognized conditions; and where these conditions exist in their entirety, the rule is to be respected; but not otherwise. Self-preservation is no less a natural law of social than of physical existence; and when this law is arbitrarily outraged by bigotry or tyranny, then resistance is not merely proper, but is justified by every principle of duty. The entire history of our Institution is in evidence that when impelled by considerations of this kind, and then only, Masons, as such, throwing aside for the present their personal preferences, have left their quiet and peaceful retreats to mingle in the distasteful and tumultuous strifes of political and civil turmoils. It was this incentive that, in the anti-masonic period of this country, drew them from the political parties of their choice, and united them, as occasion required, with that in whose ranks their strength could be most effectually employed against their common enemy. No combination or organization of their forces was had or needed. It was the active operation of the law of self-preservation alone, and it is this natural law or principle, strengthened by political oppression, and stimulated by priestly intolerance, which has led our Brethren of the island

of Cuba into active sympathy with the revolutionary cause there, if indeed it be true, as is claimed, that they have manifested any active participation in it. But while this is unqualifiedly denied by them, the authorities have failed to produce any evidence to the contrary. Indeed, evidence was not needed. They were Masons, and held their meetings in secret, in defiance of the anathemas and persecutions of a licentious and bigoted priesthood, and this was enough. The doctrine of the Catholic Church in Spain, and wherever else it dares to avow its hatred, is, as recently proclaimed by one of its priests, that all Masons are religious heretics and political traitors, and are to be so regarded and persecuted by that church wherever it is in power. We have a terrible illustration of this in the late massacre of our Brethren in Cuba, the particulars of which are given in the public papers as follows : —

NEW YORK, March 8.—A Havana letter of the 25th ult. states that the Spaniards claimed to have captured correspondence showing that a Cuban Junta existed in Santiago. From forty to fifty persons, planters, merchants, lawyers, doctors, clerks, &c., were at once arrested, and thirteen of the most prominent have been tried by a military commission, found guilty of disloyalty, sentenced to death, and executed. The names of five of the victims are as follows :— *Senior Andres La Puntí, the Grand Orient, Master of the Free Masons of the Island*, a very wealthy planter, and a man unusually esteemed for his benevolence and fine abilities; Captain Jose Villalongo, once an officer of the Spanish army; Don Jose M. Portondo, a planter, and two *American Citizens*, Messrs. Charles Damney and John F. Portuondo, the first an American by birth, and the second by naturalization. The consul at Santiago reported the affair to the American consul-general at Havana, who has probably forwarded the facts to Washington. The Spanish papers report the victims as *eighteen* in number. *The victims testified that they were members of a secret society, but that their association was a masonic lodge and met only as Masons for purposes. This was only the worse for them, as a Catholic priest denounced all Masons as traitors.* Mr. Phillips, consul at Santiago, ably seconded by Mr. Ramsden, the British consul, endeavored hard and long to save the lives of his two countrymen, Messrs. Damney and Portuondo, but without success. The volunteers, Spaniards, insisted upon their life-blood being shed, as well as that of their eleven Cuban associates, and thwarted all appeals made to the Lieutenant-Governor of the district to spare them. *The two Americans were Free Masons, and therefore were sacrificed to Spanish intolerance and fanaticism.* Forty more were arrested, but were not executed at the time the above were shot, but probably have been. The volunteers were furious at the delay in executing the latter, caused by the Lieutenant-Governor of the district of Santiago sending to the Captain-General for advice on the subject. There were several Americans among them. Consul Phillips has asked that an American man-of-war be sent there, and the British consul has also sent for a frigate. The excitement at Santiago was very great. A ship carpenter named Frederick Jordon, a British subject, had also been murdered by the volunteers at Santiago.

A more ferocious and demoniacal outrage than the above is not to be found on the blood-stained pages of the modern history of that religious anomaly, the Roman Catholic Church; and that it should have been permitted to occur at this enlightened age of the world, and within twenty-four hours sail of our own country, is a disgrace to civilization. The effect of it ought to be, and, if there is any just appreciation of the true sentiments of humanity remaining in the hearts of men

in authority, it will be, to arouse a spirit of indignation, and awaken a sympathy that shall shake to its foundations the tyranny that has already too long held in bondage, paralyzed the energies, and drenched the soil with the life-blood of the oppressed people of the fairest, richest, and loveliest island on the face of the earth.

In view of these occurrences, political considerations are a mockery—diplomacy a cheat. The calls of humanity are paramount to both, and cannot, without criminality, be longer suffered to pass unheeded by any civilized people.

The abstract question whether Masonry shall continue to exist in the island, or be driven from it, is not perhaps of itself a matter of much public importance; but there is a principle of natural right involved in the issue, the rightful decision of which is to determine whether the people of Cuba shall continue in bondage or rise to the dignity of freemen. And in the settlement of this question Masons have a common interest, and if they be men, will not fail, whatever their opinions may heretofore have been, to make common cause with their struggling fellow citizens, as the condition of their future existence as freemen in the enjoyment of the social and political rights which among civilized nations are denied to none but bondmen. Should this be the result of the recent massacre, the innocent blood shed on that occasion may be to the cause of the revolutionists what the blood of the martyrs was to the Church. Like the early Christians, our Brethren in the island for more than half a century, been almost literally driven by the unions of arbitrary power, into the caverns of the earth, to practice their rites, and cultivate those social enjoyments and affections without which the heart of man is a barren waste. They may not be numerically as strong in proportion to their territory as their Brethren who are politically more favorably situated; but they are sufficiently strong in numbers, respectability, and talent, if united, to make their power felt in a way and to an extent of which the tyrants who now oppress them have no just appreciation. The necessity for the use of it has been forced upon them as a means of self-preservation, and no law of Masonry, loyalty, or justice would be violated by the exercise of it.

THE RIGHT AND EFFECT OF APPEALS.

The right of appeal in masonic criminal jurisprudence, from the decisions of the subordinate Lodges to the Grand Lodge under whose authority the trial has taken place and the judgment been rendered, is one of the most important in the code of masonic judicature, whether regarded as a means of securing a just and lawful administration of the disciplinary powers of the Institution, or of affording the highest protection to the accused against illegal proceedings, misapprehension of the law under which the trial takes place, individual prejudices, or insufficiency of the evidence. So sacred, indeed, has this right ever been held among Masons, that it is doubtful whether an opposing case can be found in the records of the Order, antient or modern. One of the old masonic charges, which have come down to us from an early period, provides that "every Brother found guilty of a fault shall stand to the award of the Lodge, unless he appeals to the Grand Lodge;" and the wisdom of this regulation does not admit of criticism; but the precise legal effect of the appeal so taken has recently been made a subject of controversial discussion in the pages of some of our cotemporaries in this country, and some very singular views have been advanced on the subject. Our own have been frequently given in the pages of this magazine, and need not, therefore, be repeated here, nor is it necessary to add that they are in accordance with the following opinion given in the Grand Lodge of England some years since, by Frederick Pollock, in the case of Wood, Crucefix, and Stevens, then on trial before that Body:—

"I am of opinion that parties under sentence of suspension may, pending the appeal, exercise their masonic rights and privileges until the final decision on their respective appeals has pronounced them either innocent or guilty. By the constitutions an appeal is given, and it is the essence of an appeal that it should stay execution of the judgment appealed against, and this may be supported by analogy from every existing code of laws. In most cases a contrary doctrine would lead to the greatest injustice and the grossest absurdity, as if a judgment affected life and limb. The case of Mr. Stevens, in an inferior degree, is a specimen of the same sort; the punishment will have been suffered before the justice of it can be inquired into, unless it be held that the appeal suspended all proceedings under the judgment, which, in my opinion, it does."

ADMISSION OF MEMBERS.—VISITORS.

We find the following paragraph in one of our exchanges :

“ When a man becomes a Mason, he not only acquires membership in the particular Lodge that admits him, but in a general sense he becomes one of the whole masonic family ; and hence he has a right to visit, masonically, every regular Lodge, except when such visit is likely to disturb the harmony or interrupt the working of the Lodge he proposes to visit.”

There are one or two points in this paragraph which admit of qualification. The first is in the admission of members. The original regulation on this subject, enacted, we think, in 1723, or soon after the organization of the Grand Lodge of England, is as follows :

“ No man can be entered a Brother (*i.e.* initiated) in any particular Lodge, or admitted a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and when their consent is formally asked by the Master.”

There can be no doubt, we think, in the mind of the reader, that the initiation, or the “ entering a Brother,” and the admission to membership, are here clearly and distinctly recognized as separate and independent proceedings — each requiring a unanimous ballot. We know that in many of the Lodges of this country the two are included in one vote ; but this is a local regulation of the Lodge, or, it may be, of the Grand Lodge under which it is held ; and it does not change the more general law, nor establish a rule for the government of the Lodges in other jurisdictions.

That a candidate, when initiated, becomes a member of the great masonic family in the concrete, is a self-evident proposition. His initiation either makes him that or nothing ; and it also confers upon him the *privilege* of visiting Lodges wherever he may find one open and in a condition to receive visitors. But this privilege is hardly to be considered as a *right* ; for if it were, he might demand it irrespective of all conditions, he himself being masonically in “ good standing.” This the writer of the above paragraph admits that he cannot do, because his presence might disturb the harmony or interrupt the working of the Lodge. The right, therefore, if it be a right, is a conditional one, and these conditions resolve it into a *privilege*, subject to the favor of the Lodge. Visitors are frequently excluded for other reasons than the one stated, and not unjustly ; as, for instance, private business, the election of officers, etc. No Lodge will refuse to receive a visitor, there being no special reason to the contrary, for this would be an act of masonic discourtesy.

LOUISIANA.

The different Grand Bodies of the masonic Fraternity of the State of Louisiana held their Annual sessions in February. The attendance was both large and imposing, and the standing and status of the numerous delegates and representatives made assurance doubly sure that the humane and charitable objects of this time-honored Institution have, notwithstanding the jealousies, dissensions, and growing demoralization of the times, still firmly held their place in the hearts of our best and worthiest citizens.

The proceedings, as they should be in all gatherings of honest and charitable men (says the New Orleans Times), were a model of union, harmony, and kindly feeling, strangely contrasting with the meetings of men who lay claim to the possession of much more important virtues—upon whose wisdom and discretion the fate of nations and communities depend. Could our Congressmen and Legislators witness, as we have, the open, manly unanimity and kindly charitable feeling which characterized the counsels of these truly philanthropic men, they might learn a lesson which would, without question, not only redound to the lasting credit of their own manhood, but be also sure to be the fruitful source of incalculable benefit to the country and people for whom they pretend to legislate.

The following are the officers of the different bodies elected to for the ensuing year :—

M. W. GRAND LODGE.

Samuel M. Todd, New Orleans, M. W. Grand Master ; Amos Kent, Tangipahoa, W. Deputy Grand Master ; Wm. Robson, Shreveport, W. Senior Grand Warden ; J. B. Soraparu, New Orleans, W. Junior Grand Warden ; Henry R. Swasey, New Orleans, W. Grand Treasurer ; James C. Batchelor, New Orleans, W. Grand Secretary.

GRAND ROYAL ARCH CHAPTER.

Hugh Breen, New Orleans, Grand High Priest ; R. C. Sterling, Bayou Sara, Deputy Grand High Priest ; M. E. Girard, Vermillionville, Grand King ; Joseph P. Hornor, New Orleans, Grand Scribe ; H. R. Swasey, New Orleans, Grand Treasurer ; J. C. Batchelor, New Orleans, Grand Secretary.

GRAND COUNCIL OF ROYAL AND SELECT MASTERS.

Rufus L. Bruce, New Orleans, M. P. Grand Master ; Jos. P. Horner, New Orleans, Deputy P. Grand Master ; S. G. Parsons, Bastrop, T. I. Grand Master ; H. P. Buckley, New Orleans, Grand P. C. of Work ; Hugh Breen, New Orleans, Grand Captain of the Guard ; Richard Lambert, New Orleans, Grand Treasurer ; Gustavus Sontag, New Orleans, Grand Recorder.

GRAND COMMANDERY OF KNIGHTS TEMPLARS AND APPENDANT ORDERS.

Joseph Potts Hornor, R. E. Grand Commander; James B. Scot, V. E. Deputy Grand Commander; Theron A. Bartlette, E. Grand Geralissimo; James E. McBeth, E. Grand Captain General; Henry Rufus Swasey, E. Grand Prelate; Richard Lambert, E. Grand Senior Warden; John H. Clark, E. Grand Junior Warden; Emanuel Blessey, E. Grand Treasurer; Gustavus Sontag, E. Grand Recorder.

THE BROTHERHOOD OF MAN.

It is often by the want of the power of clearly conceiving ideas, that errors are produced, especially when, in this absence of clear perception, it is attempted to express what is intended. It as often happens that the inability clearly to express that which is not distinctly perceived makes the error more glaring. Those who are afflicted with both these deficiencies make sad mischief without knowing or intending it. In describing Freemasonry, and desiring to convey the idea of its universal abounding in nations and peoples; seeking to express its most comprehensive ability to bring within its inclosure all nationalities; accepting the term universal as the synonyme of an unexceptional condition comprising all, as applicable to Freemasonry, these so unthinking sometimes refer to the masonic Fraternity as the brotherhood of man. There never was a more egregious error. The brotherhood of man, if it means anything, assumes the common fatherhood of all men, without exception. The deaf, the dumb, the blind, the halt, the insane, the vile, the degraded—all men are members of a brotherhood which arises from a common lineage. We do not suppose that this term is exclusive as to males, but is extended by its glittering generality to include females. It is hardly to be expected that there is in this universality of idea a sub-division as to sexes; a brotherhood of man, a sisterhood of woman, and daughterhood of girls. This sub-division is necessary if the brotherhood is to be exclusively confined to the fraternal relations between brothers in the flesh. Freemasonry is no more a brotherhood of man than it is a daughterhood of girls, for the simple reason that there are men, women, and girls excluded from its fraternity. True, not in the same proportion, but all men are not accepted, nor any females, so that its universality is markedly exceptional. This brotherhood of man is a meaningless phrase as applied to Freemasonry. It may be well, then, to draw the wide distinction between the brotherhood of Masons and this brotherhood of man. All Masons are brothers, but all men are not Masons. The absurdity of attempting to confound a most severely restricted and carefully guarded association, such as Masonry is known to be, with that brotherhood, which an inebriated poetic license calls the brotherhood of man, is too plain to need further comment. The next grand idea will no doubt be an *unclehood of sisters' husbands*, which we submit for the next subject of debate at the Woman's Rights Convention. Get the pins, needles, scissors, and thread, ladies, and cut out the pattern and sew it into shape.—Benj. Storer.

PORTRAIT GALLERY OF LIVING MASONS.

JOHN OBIN M'DANIEL,

Past Grand Master of the Grand Lodge, Past Grand High Priest of the Grand Chapter, R. Em. Grand Commander of the Grand Commandery of Virginia, and a Sovereign Grand Inspector-General, 33° A.A. Scottish Rite, an active member and Grand Almoner of the Supreme Council for the Southern Jurisdiction of the United States, was born in the city of Lynchburg, Va., on the 9th of July, 1807. From his ninth year, when he lost his mother (his father having married again), he went to reside with his only sister, and entered a country school; but his sister being soon after left a widow, with three small children, he continued with her, assisting in the management of her two farms, and, as opportunity afforded, attending school, until his twenty-second year, when he obtained a situation as clerk in a dry goods store at Liberty, Bedford County. In 1830, he returned to Lynchburg, became clerk in a mercantile house, and in 1834 was admitted a partner, and still continues in active business. Bro. McDaniel has held many high offices of trust. He was president of the Citizen's Savings Bank of Lynchburg for over thirty-one years continuously; president of the Lynchburg Hose and Fire Insurance Company for a period of seventeen years; a member of the City Council for fifteen years; president of the Board of Trustees of the Lynchburg College for ten years, and president of the Virginia and Tennessee Railroad from 1852 to 1860, when he resigned. Under his management, the great difficulties with which the enterprise was surrounded were overcome, and this immense work crossing the Blue Ridge and Alleghany Mountains, brought to a successful accomplishment. During the late civil war, Bro. McD. opened a store in Lynchburg, where provisions were then very scarce and high, and furnished the poor of that city, the wives, children, and parents of many a poor soldier, with necessaries at cost, and to those who could not pay that, without money and without price. This store he personally superintended.

Being early in life impressed with the pure and sublime teachings of Freemasonry, our brother petitioned Marshall Lodge No. 39, at Lynchburg, was accepted, and initiated on the 9th of September, 1843, passed October 14, and raised to the sublime degree November 11 of the same year. He was elected Master in 1848, and, with the exception of two years (while he was Grand Master, to which exalted station he was first elected in December, 1849), has held that station to the present time. He is the representative of the Grand Orient of Cuba, and of the Grand Lodge of Italy, near his Grand Lodge.

In *Capitular Masonry*, our Companion received the several degrees up to and including the Royal Arch in Eureka Chapter No. 10, Lynchburg, December 26, 1843; was elected High Priest November 23, 1844, and continued to fill the Oriental chair until the year 1868 (with the exception of six months), a period of a quarter of a century. On retiring from the East, a series of complimentary resolutions were presented him. In December, 18 —, he was

elected Grand High Priest of the Grand Chapter of Virginia, and as such made himself known throughout the State as the most accurate workman in that jurisdiction.

In the *Chivalric Order*, our Companion Sir Knight was created and dubbed a Knight Templar in DeMolay Commandery No. 4, Lynchburg, January 8, 1844. In 1850 he was elected its Eminent Commander, and has ably and acceptably continued to command, from that time to the present, a period of nineteen years. In the Grand Commandery he was elected Deputy Grand Commander, December, 1848, and at each succeeding conclave was re-elected, until the late conclave, December 16, 1869, when he was elected Grand Commander, his predecessor, Sir Knight Edward Hall Gill, having died December 20, 1868, a few days after his re-election. As a Knight Templar, Sir Knight McDaniel is well known and highly appreciated throughout the United States.

In the *Ancient Accepted Scottish Rite*, he received the high grades up to the ultimate, in 1847, under the jurisdiction of the Supreme Council of Sovereign Grand Inspectors-General, 33°, for the Southern Jurisdiction of the United States, is an active member of the same, and is the Grand Almoner, or ninth officer. Our Ill. Brother, while thoroughly devoted to the Masonry of the York Rite, American system, is no less so to the cultivation of the Ineffable Masonry of the Scottish Rite, his large and expanded views enabling him to see and appreciate the beauties of both, without having his respect or devotion lessened to either.

Indeed we can with confidence assert that, in every position to which he has been called in Masonry, Bro. John Robin McDaniel has faithfully, efficiently, and constantly discharged all the duties devolving on him. Indeed amidst the multiplicity of public cares, while other men would most probably seek repose, our brother has ever delighted in meeting with his brethren in the Lodge room, and in mingling with them in every scheme for the amelioration of the Craft. Whenever discord has appeared, he has acted as peace-maker, and his frankness, sincerity, and kindness of heart have commanded confidence and respect, and thus he has been enabled to adjust many angry contentions. In times of sickness and sorrow, he is promptly on hand, ever striving to do good and ameliorate the condition of the suffering.

As an address writer, the emanations from his pen, delivered before his Grand Lodge, were received with marked pleasure and benefit by the assembled wisdom of the brotherhood in the Old Commonwealth.

In the social circle, our Illustrious brother is much prized. His hospitable residence is always open to receive his guests, especially masonic friends, and his amiable and accomplished wife and daughters are ever ready and willing to render his friends and visitors happy and at home.

Long may he live the exemplar of Freemasonry, and the type of the Virginia gentleman. — *Pomeroy's Democrat*, N. Y.

THE GRAND LODGE OF GEORGIA.

We owe an apology to our talented Bro. J. Emmett Blackhear, Chairman of the Committee on Foreign Correspondence in the Grand Lodge of Georgia, for neglecting to acknowledge at the proper time the receipt of a copy of his admirable report to that Body, at its last Communication. A press of other engagements has prevented our giving earlier attention to it. We have, however, just given it a careful examination, and it affords us pleasure to say that it is one of the most comprehensive and neatly-prepared papers of the kind that have recently come under our notice. Those parts of it which are original are distinguished by fairness and good sense, and are written in a chaste and scholarly style. There is no over straining, no captiousness, and better than all, no vulgarity or abusive epithets employed. In this our Brother has set a good example which we trust will not hereafter be lost sight of by writers of similar reports. We give below, such extracts as we can spare room for :

MAIMED CANDIDATES.

In relation to candidates who have become maimed after initiation, we quote :

"In the case presented, I decided that as the applicant was physically perfect at the time of his initiation, his faith and good intentions toward Masonry, with the fact that he had received partial knowledge of our mysteries, would entitle the Lodge in conferring the remaining degrees upon him, *provided he was able to conform literally to the requirements of the remaining degrees.*"

From this proviso—which we have italicized—we infer that much more is required of a candidate for initiation than is therein expressed. Suppose he has lost the first joint of the little finger of the left hand, or a small portion of the ear, or one of the thirty-two permanent teeth, is he beyond the pale of Masonry? In any one of the cases mentioned he could not be held, strictly speaking, as physically a perfect man. We may be mistaken, but our opinion is, that this is one of the points on which there has been too much legislation. Let us examine the old law :

"Only candidates may know, that no Master shall take an apprentice, etc., unless he be a perfect youth, having no maim, or defect in his body, that may render him incapable of learning the Art of serving his Master's Lord, and being made a brother, and then a Fellow-craft," etc.

Is not this language sufficiently explicit? He must have no "*maim or defect in his body*" that would prevent him from being made a brother. Now, if we take this law as it stands, is there any greater bar to the initiation of one who has ankylosis of one of the phalangeal articulations of the ring finger,* than to one who is in the last stage of consumption? If we are not to receive a candidate who is in the *slightest degree* maimed, are we to admit one who is afflicted with disease—"defect in his body?" And if not, how are we to proceed without constituting a new office in every subordinate Lodge, viz : Examining physician? As Masons, we should endeavor to be consistent.

* Professional men must be permitted to use professional terms, "you know."

MASONIC PUBLICATIONS.

The report gives the following extract from the Annual Address of the Grand Master of the Grand Lodge of Kentucky :

"Masons generally are very deficient in Masonic knowledge, and in the interior of our State, where access cannot be readily had to Masonic publications, they are too apt to think that the mere practice of our rites and ceremonies is all that there is in Masonry. The elegant and instructive symbolism of Masonry is almost wholly unknown to them; they stand literally in the outer court of the Gentiles, being wholly unable to lift the veil that hides from them the bright effulgence that shines in the *sanctum sanctorum*. Notwithstanding the many Masonic publications of the day, there is still a woeful ignorance in the Fraternity of Masonic literature."

He questions the right to charge non-affiliated Masons dues, and so do we. Non-affiliated Masons, as he very correctly remarks, are responsible to the subordinate Lodges, within whose jurisdiction they may reside, for any breach of moral and Masonic law, but no further.

NON-PAYMENT OF DUES.

The following is given from the proceedings of the Grand Lodge of Mississippi :

"This summary exclusion, striking from the roll, suspension for non-payment of dues, or call it what you will, *without trial or formal charge*, is an open and unwarranted innovation in Masonic Jurisprudence—a heresy in Masonic ethics—insidious and aggressive in its tendencies, and maugre its present popularity, must sooner or later bring detriment to the Craft."

LODGE APPEALS FOR AID.

No subordinate Lodge in this jurisdiction should have the right to appeal for pecuniary aid to the Lodges of another jurisdiction, without the consent of this Grand

At its last decision we would specially call the attention of those Lodges in our own jurisdiction who have been applying abroad for aid. We certainly do not mean to impute to these Lodges any improper motives; on the other hand, we feel perfectly assured that they were acting as they conscientiously believed for the interest of the Fraternity, and in conformity to the principles of the Institution. We must be permitted to give it as our opinion, however, that they erred in not first obtaining permission of the Grand Lodge.

ANDROGYNOUS MASONRY.

We believe we have before published the following extract from the Annual Address of the Grand Master of Ohio, but a repetition of it will do no harm.

"I am informed that there is a growing disposition on the part of brethren in certain sections of the State to confer a degree or degrees on the wives and daughters of Masons, and giving them to understand that they are a part of Masonry, and urging in extenuation that they would insure to the recipients the benefits of Masonic sympathy. In the long series of years through which we trace our Masonic history, we find no warrant or authority for conferring upon woman any Masonic degree, and yet have the widows and orphans of Masons ever found the fullest sympathy from the Institution. I recommend that the Grand Lodge shall, in addition to the present prohibition, forbid the use of Lodge halls, which have been solemnly dedicated to Masonry, to be perverted to such uses."

TERRITORIAL JURISDICTIONS.

The following resolutions are given from the proceedings of the Grand Lodge of Virginia. Both have an important bearing on questions now under discussion in several of our Grand Lodges.

"*Resolved*, That the political boundaries of a State being definitely given and decided upon, *fixes the masonic jurisdiction of the Grand Lodge of that State*, except in so far as rights may have vested under charters theretofore lawfully issued.

"*Resolved*, That this Grand Lodge recommends to all its subordinate Lodges in the territorial limits of West Virginia, to surrender their present charter to, and ask new charters from the Grand Lodge of West Virginia."

THE KNIGHTS OF MALTA — THEIR CHURCH, TOMBS, &c.

The city of Valette, and indeed the entire Island of Malta, owes its chief interest and its chief attractions to the ownership and occupancy of the Knights of St. John of Jerusalem, otherwise known as the Knights of Malta. The frequent, fearful struggles for the possession of this small Island, and its frequent changes of proprietors make up an interesting chapter in history. But its baptism in the blood of the brave Knights, fighting under a banner so sacred, will hallow it for all time, and the remembrance of the treachery which betrayed and the robbery which despoiled them of their possessions will awaken no pleasant emotion.

The city was founded by La Valette, one of the Grand Masters, and many of the chief buildings were the work of the Order. One of the most attractive is St. John's church, built nearly three hundred years ago, and named in honor of the Forerunner. The curved ceiling of the middle nave is adorned with scenes in the life of the Saint, and a splendid marble group above the altar represents the baptism of the Saviour by John. In front is a bronze statue of Moses, with the tables of the law, brought from Rhodes. Under the pavement are some four hundred graves of the valiant and faithful. The slabs which cover them are of different colors and rich marble, inlaid with Mosaic representations of the shield and crest of him who sleeps beneath. There are various symbols and devices, as the cross and crown, the skull and cross bones, the hour glass, the square, &c.

Upon either side of the main nave are chapels which were appropriated to the several languages or nationalities represented by the Knights. Their sides are profusely covered with gilded crosses of the Order, all of which are entered from the general church by open archways. The first one to the right is called the oratory, and was used by the clergy exclusively, when the Knights occupied the rest. It is very richly gilded, has an exquisite Mosaic railing in front of an altar of beautiful marble. It has also an organ which was brought from

Rhodes, and some fine paintings, one by Carravaggio, the beheading of St. John.

Next is the chapel of the Portuguese Knights which contains two mausoleums. The one of Grand Master Emanuel Pinto is surmounted by a statue of Fame with the trumpet in her hand, while below is a Genius holding the Grand Master's sword and another with his helmet. The one of Manuel de Vilheua is of bronze. Upon the pedestal are two bronze lions supporting a bas relief of the Grand Master directing the erection of one of the forts.

The next chapel is that of the Spanish Knights, in which are the mausoleums of four Grand Masters. That of Roccafoull is a gorgeous affair. Upon one side of a bust of the deceased, is a full sized sitting statute of Justice, and upon the other side one of Charity, represented, according to the Roman idea, by a mother suckling her babe. Above and below are skulls, swords, flags, and other insignia of war and of his rank. Scarcely less grand is the one on the opposite side, of Nicholas Cotoner, supported by two slaves, a Turk and an African, to show their subjection to this order of Christian Knights; there is above an urn surrounded with emblems of death; other elaborate work in marble decorates this stately memento.

The fifth chapel upon the right side was appropriated to the Language of Provence. It contains some pictures, and a plain black marble slab, inscribed to Grand Master Gessan.

Upon the left side of the entrance, the first arch is merely a passage way, but it has full sized portraits of four of the Grand Masters. Next is the chapel of the Austrian Knights, adorned with paintings of the birth of the Saviour; the Adoration of the Magi; the Murder of the Innocents, &c. The chapel of the Italian Knights is decorated with sculpture and paintings by Carravaggio. It contains the mausoleum of Grand Master Carafa.

The French chapel has a rich sarcophagus of Prince Louis Philip of Orleans, who was buried here early in the present century. Upon it is an elegant reclining statue of the Prince, above whom stands a genius holding a laurel wreath and gazing tearfully at an urn. This chapel also has monuments to the Grand Masters.

Next is the chapel of the Bavarian and English Knights with a few simple decorations. From it a stairway leads down to the crypt where repose the ashes of several of those grand old heroes whose courage and devotion inspire all with admiration. L'Isle Adam, the first Grand Commander at Malta, sleeps in a stone sarcophagus, under his own figure sculptured in stone, with his sword and helmet laid aside and useless forevermore. Over La Valette's remains is a bronze figure of himself, lying with upturned face, clasped hands, the expression and attitude of prayerful resignation. Here are also the two Wignacourts, Le Cassiere, Vosconnelles, Pietro de Monte, the Cardinal Grand Master Verdala, and others. Various languages and nationalities sleeping side by side; faithful brethren through all of life's changes, and in death undivided.

The rich ornaments of gold and silver with which this church was adorned by the munificence of the various Grand Masters and other members of the Order,

with many of their trophies and archives, were carried away by the French. But it cannot be robbed of its historic interest, or of the deathless memory of those who worshipped here.

THE GRAND MASTER'S PALACE,

now occupied by the Governor of the Island, is the finest house here, decidedly. It covers a large area, and incloses several courts and gardens. In the present dining room are full length portraits of La Valette, Wignacourt, and in other parts of the building are portraits of other Grand Masters. The Council Chamber has frescoes, illustrating many of the celebrated battle scenes with the Turks. Two long corridors at right angles with each other, the sides next the court being closed in with glass, present a very quaint appearance, by having along either side, at intervals of about fifteen feet, a figure of a Knight in full armor, with shield and lance. These grim ghosts of past ages stand guard over the present.

One wing of the palace is devoted to the armory, and contains a most interesting variety of armor used by the old Knights and their followers, and by their various adversaries; javelins, lances, bows and arrows, battle-axes, scimitars, swords, pistols, powder flasks, coats of mail, helmets, steel gauntlets, and scores of other mementoes of the days of chivalry and slaughter. Here is a swivel breech loader three hundred years old; rifles of two hundred years ago; double barrelled guns, having one barrel under the other, instead of beside it, as at present made; a cannon of copper plate, wrapped with tarred rope, and enclosed in leather, made five hundred years ago; a giant's armor, the helmet of which alone weighs thirty-seven pounds, and other curious arms and armor.

There is also preserved in a glass case the sword, battle-axe, and part of the mailed shirt of Dragut, the famous Algerine General. In another case is the trumpet which sounded the retreat from Rhodes. Another contains the original Bull of Pascal 2nd receiving the Knights of St. John under his protection. Still another incloses the original parchment deed of Charles V. ceding the Island of Malta, &c., to the Knights. It is solemnized by the old fashioned seal as large as a saucer, attached to the conveyance by a ribbon. They have also preserved the sceptre of La Valette and of Wignacourt, and a portion of the armor of the latter, richly inlaid with gold.

Between a double flight of stairs leading from one of the gardens stands the ancient state carriage of the Grand Masters, and which was used by Napoleon for fourteen days, during his occupancy of the Island. Its trappings have faded, and its gilding tarnished, but shows traces of considerable richness for a manufacture of two hundred years ago.

When the Knights were in their power and glory, each language had a Palace here. Several of them are still standing, but are used for different purposes than designed by their builders. — *Malta correspondent of the Pittsburgh Daily Post.*

JEWES AND CHRISTIANS.

The following temperate and sensible article on this subject is from the London Freemason of February 19th last, and is from the pen of Brother William Carpenter, a distinguished member of the English Craft :

DEAR SIR AND BROTHER, — Many thanks for your article on "A Step in the Right Direction," in THE FREEMASON of February 12th. To me it seems that no Mason can fairly take exception to it, for the spirit which it breathes, and the object at which it aims, are accordant with the true principles of Masonry. I confess that I have occasionally felt some pain at witnessing the fastidiousness prevailing amongst Masonic brethren, in making any allusion to Christianity as the distinctive, dearly-prized and cherished creed of many of us—that upon which our faith and hope rest, and which we would die rather than abjure. Why should this be? Surely, no conscientious Jew (Hindoos and Parsees are not numerous enough amongst us in these realms to render it necessary to refer to them) could take offence at the avowal by any brother of his Christian convictions, or of his readiness, if need be, to stand up in their defence; that is, always supposing that it is not done unnecessarily or in an offensive manner. If a Jew is a Jew from conviction, having seriously examined the foundations of his faith, he can feel it no reproach for a Christian brother to speak of himself as a Christian—nor if he even went beyond that, and expressed his conviction of the infinite value of the Christian religion—any more than the Christian who knew in whom he believed from a rational conviction of the ground and reason of his faith, could feel it a reproach to be spoken of by a Jewish brother as a Christian. It has been my happiness to be intimate with Jews, out of Masonry; one in particular, with whom I have conversed for hours upon our religious convictions—Judaism and Christianity—in a calm and kind spirit, each stating his convictions without reserve, and increasing thereby our attachment to each other. If "brotherly love" and "truth" are both cardinal virtues in Masonry, and they exercise their proper influence in a brother's heart, they will induce him not only to tolerate and regard with respect the convictions of his brethren, though he be separated from them on even vital points of religion, but he will with equanimity hear them speak of their convictions upon the sacred subject which deeply concerns them all. Your able and interesting article has encouraged me to look forward to the time when "brotherly love" and "truth" shall unite us all, and make us truly one body in the Craft.

The following is from another correspondent of the same journal, of the same date, Brother W. J. Hughan :

You kindly refer to me in your excellent article by the above title, respecting Freemasonry and Christianity, when the former was an operative Institution. I am decidedly of the opinion, as you say, that Christianity was the pivot upon which ancient operative Masonry turned, and that this is easily explained by the fact that the greatest patrons of architectural art in the middle ages were priests of the Christian Church. If evidence were wanting to confirm the statements in the interesting article alluded to, I could afford plenty, but I presume the fact will not be doubted that Freemasonry was under the protection of Christianity before the revival of A.D. 1717.

The old charges, laws, and records, still preserved from the fourteenth century to the last, abundantly prove the truth of your remarks, and go far to

establish the position that what Freemasonry has gained in universality since the revival, it has lost as a religious institution, by the substitution of morality or natural religion in lieu of Christianity.

Sectarian influences could not co-exist with the universal aspirations of the Order, and hence we are now united on the single basis of Faith in God, and a belief in future rewards and punishments.

ARE THE OLD REGULATIONS OBSOLETE?

The St. Louis Freemason has the following manly and timely answer to this important question; and we take pleasure in transferring it to our pages, and commending it to the thoughtful consideration of our readers:—

This question has been asked us, and we were startled from a reverie in which we were living over those glorious days of the Fraternity, when the supreme law of our Institution was deemed too sacred to be tampered with or infringed upon. If such a question could be asked in solid earnest it would be sufficient to startle the entire Craft from one end of the world to the other. Abrogate those laws once and where are we? Out on the broad sea of ever-changing policy; rudderless, and lost in the abyss of legislative speculation. Those ancient laws provide, wisely, for local contingencies, but nowhere for total abrogation by the simple dictum of an ephemeral power.

They are not abrogated, but are as sound and sacred to-day as when first promulgated to the Craft; and any Grand Lodge which does not incorporate them into its organic law, and live up to them, will soon find itself at the mercy of indiscreet legislators, who will change their laws as often as expediency and temporary policy may dictate.

Let Freemasonry once drift from her landmarks, and she will soon be swallowed up in the surging billows of this vandal age. Those grand old laws are our sheet anchors in the storm of centuries; cling to them—preserve them—obey them.

We do not know that we can add anything, or that anything is needed, to strengthen or impress upon the minds of our readers the correctness and importance of the views here so well expressed by our intelligent cotemporary. We have said that the answer is timely. It was never more so; for there has not been a time in our long experience, when the disposition to ignore and cast aside as obsolete and worthless these “old regulations,” has so boldly manifested itself. If this desecration of them were confined to the younger members of the Institution, who, it is not unreasonable to assume, have a very slight acquaintance with them, and a very imperfect knowledge of their importance in maintaining the uniformity and consistency,—the unity and integrity of the Craft as a universal association,—there might be some apology for the low estimation in which they are too often held by them. But the evil does not stop here. We have seen them ridiculed

or lightly spoken of, and not infrequently spurned and ignored by Brethren and public Masonic writers, as whims and vagaries of the past—no longer suited to this age of progress and reformation. We do not wish to be understood as claiming that they are perfect, and in all their minute details adapted to the spirit of the times in which we live; but as a code of general laws for the government of a society, spread out over the whole world, including nations of every people and language within the range of civilization, we are inclined to believe that the wisdom of the *reformers* of the present day would fail in any attempt to improve them. They are the chain that holds the vast structure together, and makes us, wherever dispersed, one homogenous whole. Abrogate them, and we are indeed cast adrift “on the broad sea of ever-changing policy, rudderless, and lost in the abyss of legislative speculation.” Our only safety lies in maintaining them in their integrity, and insisting on their obligation wherever and whenever any question at issue properly falls within the scope of their provisions.

SUPREME COUNCIL 33° NOR. JURIS. U. S. OFFICIAL.

Our Ill. Brother, Daniel Sickles, 33°, Gr. Sec. General of the Supreme Council 33°, A. A. Scottish Rite, for the Northern Masonic Jurisdiction U. S. A., has, in the discharge of his duty as such, called the special attention of the Deputies of the Supreme Council, in their several States, to the following, the importance of which will at once be seen and acknowledged by all:

Resolved, That the District Deputies be instructed to report to the Supreme Council, at its next annual meeting, the total membership of every Lodge, Council, Chapter, and Consistory in their respective districts; also the number of *retired members*, or brethren initiated in any of these bodies, and in good standing, who are not classed as active members of the same, and that the Gr. Sec. be instructed to notify the said Deputies of this resolution, by printed circular, six months previous to the next annual meeting of this Supreme Council.

And the whole subject of preparing these returns in a statistical form, for the use of this Supreme Council at its next annual meeting, be referred to a committee of one member of the Supreme Council, with full authority to correspond with the Deputies in regard to the required statistics.

And he adds:

The resolution was adopted, and the M. P. Sov. Gr. Com. appointed Ill. Bro. Heman Ely, of Ohio, as such Committee.

Proper returns from all the bodies in the jurisdiction are absolutely essential to the fixing the ratio of Honorary Thirty-thirds to which each State will be entitled under the increase authorized at the last meeting of the Supreme Council.

You will make your return to Ill. Heman Ely, 33°, Gr. Treas. Gen. Elyria, Ohio.

THE GRAND LODGE OF MICHIGAN *vs.* THE GRAND ORIENT.

The Grand Lodge of Michigan, at its annual communication in January last, adopted an admirable report on the unauthorized interference of the Grand Orient of France in the jurisdiction and rights of the Grand Lodge of Louisiana. We have not space to spare for the entire report, but give the following preamble and resolutions recommended by it, and adopted by the Grand Lodge. It will be seen that they are sufficiently decided in their terms, and accord with the action of several other Grand Lodges of this country on the subject: —

WHEREAS, Full and satisfactory evidence has been furnished this Grand Lodge that the Grand Orient of France has recognized a spurious and illegal masonic body styling itself "The Supreme Council of Louisiana," and claiming, within that jurisdiction, the control of the first three degrees of Masonry; and

WHEREAS, The masonic jurisdiction of these degrees in that State is claimed by this Grand Lodge to be fully occupied by the Grand Lodge of Louisiana; and

WHEREAS, Such a breach of comity by a foreign masonic body towards one of the Grand Lodges of these United States menaces the masonic interests of all, and compels them to make the rights of a sister Grand Lodge their common cause, therefore it is, by the Grand Lodge of Michigan,

Resolved, That the masonic correspondence and intercourse heretofore existing between this Grand Lodge and the Grand Orient of France is hereby dissolved, and that all Lodges and Masons owing allegiance to this jurisdiction are forbidden to receive as visitors, or to hold masonic intercourse with any Mason whose allegiance is due to the Grand Orient of France, or any of its subordinate bodies.

Resolved, That the Grand Secretary be and he is hereby instructed to transmit an authenticated copy of this preamble and the accompanying resolutions to the Grand Lodge of Louisiana, to the Grand Orient of France, and to all other Grand Masonic Bodies in correspondence with this Grand Lodge.

A WORD OF ADVICE.

Should a ruffianly rowdy meet you in the street, or elsewhere, and apply vulgar and beastly epithets to you, do not respond by reciprocating nastiness, thereby lowering yourself to his degraded and debased level. It is bad enough for certain members signing themselves Committees on Foreign Correspondence to do so; but gentlemen, no matter how great the provocation may be, are prevented from resorting to blackguardism by an innate and intuitive sense of that which rightfully belongs to common decency. A man, to be a Mason, much less the representative of a body of Masons, should be a gentleman. The terms were at one time, and ever should continue to be, synonymous. — *Pomeroy's Democrat*.

THE HIGH PRIEST'S ROBES, &c.—THEIR SYMBOLISM.

THE following extract from the address of M.E. Comp. Samuel C. Perkins, when G. H. Priest of the Grand Holy R. Arch Chapter of Pennsylvania, on the High Priest, is the most eloquent and graphic of any other which has hitherto come under our observation :

While no companion should consider himself free from responsibility and obligation in this regard, in an especial manner should the High Priest and officers of a Chapter feel it incumbent upon them to be examples of every masonic virtue to those over whose labors they are called to preside. Consider who it is that the High Priest in our Chapters represents, and the symbolical meaning of his vestments and jewels and regalia, which should never be worn without a deep sense of the moral lessons to be derived from their splendid and gorgeous array. In that remarkable theocracy—the ancient Jewish nation—the family of Aaron was consecrated and set apart by God himself for the priesthood. The High Priest had certain peculiar duties connected with his office, principal among which was the entering within the veil of the Holy of Holies once every year, on the great day of atonement, and sprinkling the mercy seat, which covered the ark of the covenant, with the blood of the sacrifice. He alone could consult the oracle of God, and inquire of Jehovah by means of the mysterious urim and thummim. His office was one of holy and solemn import.

His ordinary or usual dress, when engaged in the duties of the temple, was composed of garments of varied splendor and magnificence. A robe or tunic of white linen, emblematical of that purity of thought and conduct befitting his high and sacred office as the chief minister of the Most High God, covered his entire body to the feet. Over this he wore the robe of the ephod, “of wove work, all of blue,” emblematical, of that friendship of Jehovah for his people, which was manifested by the presence of the Shekinah over the mercy seat within the veil, where the High Priest alone could enter. Being of the color of the vast canopy of Heaven, stretching all over the earth, it was also emblematical of the all-powerful, every-where-present protection and guardianship of the Supreme Architect of the Universe, whose almighty hand created and sustains the vast arch of the firmament. Upon the hem of this robe of the ephod were pomegranates of blue, purple, and scarlet, and twined linen, with bells of pure gold round between the pomegranates. The pomegranate was a fruit greatly esteemed in ancient times, and is mentioned by Moses as among the excellences of the promised land, when, just prior to his ascent of Mount Nebo to die, he laid down the law to the children of Israel. (See Deuteronomy, viii. 7, 8, 10.)

The golden bells, representing the bell or tulip shaped blossom of the pomegranates and the tassels of blue and purple and scarlet and twined linen, representing the fruit, were emblematical of the varied blessings which a munificent Creator has provided, not merely for the necessary wants and sustentances of his creatures, but for their lavish provision in all essential requisites for rational enjoyment. What a striking and practical lesson may we derive from the bells and the pomegranates, which adorn the hem of the High Priest's robe. How applicable to our seasons of refreshment when, in the intervals of our labor, we assemble toward the beautiful and cheerful board to enjoy social converse, and partake of those gifts which have been provided for the use of man by the Author of all good, not only for the support of our actual existence, but for pleasures of sense and appetite. Let us receive them as they are given; let us indulge in moderation, as rational and accountable beings, restraining ourselves from all excess and over-indulgence, and using not abusing the good gifts of Providence. (Deuteronomy, viii. 11, 12, 14, 15, 16.)

Over the robe of the ephod was worn the ephod itself—“of gold, blue, and purple and scarlet, and fine twined linen,” with cunning work—to which was attached the breast-plate, upon the precious stones of which were engraved the names of the twelve tribes of Israel.

The chief minister of their holy religion, the final judge and arbiter in all matters of the ceremonial law—the High Priest—ever bore upon his heart, before God, the welfare and interests of his chosen people, the names of whose tribes were graven

upon the breast-plate. The ephod, curiously wrought of many colors, was emblematical of the many virtues and excellences of which the High Priest was expected to be the pattern and example to his people. And the breast-plate bearing the names of their tribes, and worn over the heart, and containing the sacred and mysterious urim and thummim, by which the oracles of God were consulted, was emblematical of that deep-seated and heartfelt interest which he ought ever to have in the welfare and prosperity of Israel, and served to remind him of the high and holy responsibilities of the office.

The girdle of fine twined linen, and blue, and purple, and scarlet, of needlework, which confined the ephod, was emblematical of that restraint which the High Priest should put on all his passions.

Upon his head was the miter—as a holy crown—of fine linen, emblematical of purity of judgment; and the plate of pure gold, upon which was graven “Holiness to the Lord,” was significant of that entire consecration of himself to the service of the most high God, which was especially demanded by his exalted position.

THE BLUE TRIMMING OF THE APRON.

A writer for the London Freemason has started the inquiry as to the original of the white apron trimmed with blue ribbon, and in answer to this inquiry he suggests that it may have originated from the Jews’ “garment,” worn by them in the synagogue at prayer—white trimmed with blue. The Jews were forbidden by the Mosaic law to wear garments of a mingled nature. The priests wore white linen dresses. In further support of his theory he refers to Numbers xv. 38, 39, where it is said, “Speak unto the children of Israel, and bid them that they make them fringes on the borders of their garments throughout their generation, and that they put upon the fringe of the border *ribbon of blue*; and it shall be unto you for a fringe that ye may look upon it, and remember all the commandments of the Lord and do them.” In a passage in the Talmud one Rabbi gives a reason, which he thinks may be true, in the following language—But how is the thread of blue inferred? Because Rabbi Myer hath said, the reason why blue should be distinguished from all other colors, because blue is the color of the sea, the sea is the color of the sky, and the sky is the color of the throne of glory, for it is said (Ex. xxiv) “And they saw the Lord God of Israel, and there was under his feet, as it were, a paved work of sapphire stone, and as it were the body of Heaven in its clearness.” From this he infers that the color, blue, was intended to direct the attention of the true Israelites to the Heavens, and to the Creator of the same, and suggests that this may be the reason why aprons, white, trimmed with blue, are worn by Masons: to remind them of their duty to God and their brother Masons. This being the origin of the apron, he justly concludes that it is more ancient than the Golden Fleece, and more honorable than the Star and Garter. The theory is an ingenious one, whether true or not.

"WE'RE A' JOHN THAMSON'S BAIRNS,"

A Song composed on the moment by Bro. JOHN SMITH MACGREGOR, Worshipful Master, Lodge "St. David," Berwick-on-Tweed, No. 393 — on the occasion of proposing the health of Bro. Captain Thompson, a Past Master, on the evening of 28th December, 1869.

(TUNE — *The Days we went a Gipsying.*)

Aince mair around the festive board
 St. David's Lodge has met
 In honor of that patriarch
 Whom Freemasons ne'er forget;
 That brither's age in love should live
 The merest tyro learns,
 So bear in mind, as time steals on,
 We're a' John Thamson's bairns.

Remember that the purpose is
 To make us good and true,
 Remember, also, time 's too short
 For a' we hae to do;
 Let's have a heavy credit,
 In that book where a' concerns
 Are noted doon against us,
 Ev'n a' John Thamson's bairns.

Let dogs delight to bark and bite,
 For 'tis their nature to,
 And bears and tigers growl and fight,
 For their's is so to do;
 But brither Masons ne'er were made
 To tear out ilk ane's harns;
 Let's live in love, and ne'er forget
 We're a' John Thamson's bairns.

There's ane sits at the board to-night,
The first him Masons ca',
 And mony Masons has he made
 Amang baith great and sma';
 The suldest brither in the Lodge,
 Respect from a' he earns;
 A bumper to John Thamson,
 For we're a' John Thamson's bairns.

—*London Freemason.*

A. AND A. RITE IN NEW HAMPSHIRE.

The Council of Deliberation for this State held its Third Annual Session at Nashua, on the 25th of November last. Ill.^l. Bro. William Barrett, 33°, Deputy for the State, presided. The meeting was numerously attended, and a large amount of business was transacted. The opening Address of the Deputy is a finely-prepared, comprehensive, and practical paper. We extract from it as follows :

Since our last meeting, Councils of Deliberation have been invested with new powers and responsibilities. Until recently, Councils of Deliberation had but little power, and less importance, and many Illustrious brethren, whose judgment and opinions I respect, failed to see their utility or necessity, and strongly favored a return to the old system of State Grand Consistories, believing it to be for the best interest of the Rite that a body of and from our own number should have and exercise some of the powers hitherto possessed and exercised by the Supreme Council.

From an examination of Articles 25 and 26 of the Constitutions, as amended in June, it will be seen that Councils of Deliberation may, under the supervision and control of the Deputy, elect officers, — Treasurer and Secretary excepted, — who shall be members of the Council, and whose duties, rank, and titles shall be the same as those of a Consistory.

This Council of Deliberation has legislative and judicial power, under the Deputy, over all matters arising within or particularly concerning brethren or bodies within this District. Your recommendation will be required before any warrants will be granted to bodies working the degrees of this Rite.

You have the power to fix the rate of fees to be charged for conferring the degrees in this District, the minimum rate not to be less than the sum prescribed by the Constitution.

You may assess a tax upon the bodies within the District for the necessary and legitimate expense of Councils of Deliberation.

You may make suggestions or recommendations relative to any action you may desire to have taken by the Supreme Council upon matters pertaining to the Rite, and they will be duly and carefully considered.

In matters requiring final action by the Supreme Council, your proceedings will be in force until overruled by action of said Council.

Thus it will be seen that in Councils of Deliberation you have powers and privileges similar, if not in all respects equal, to those formerly possessed by State Grand Consistories, without the name, delay, and cumbersome workings of those bodies, and it is sincerely to be hoped that this voluntary concession of power, by the Supreme Council, to the Councils of Deliberation will awaken a renewed zeal and interest in the condition and prosperity of the Rite in this District.

We also give the following additional paragraphs for the benefit of the Brethren of the Rite generally :

Article 31 is amended so that hereafter, whenever application shall be made to any body of the Rite other than the one nearest the place of residence of the applicant, no action shall be taken thereon until the body of the same grade nearest his place of residence shall have been notified and a sufficient length of time elapsed for a reply to be received, as to his character and the circumstances of his case.

All parts of Sections which restrict the number of members of any subordinate body of the Rite are repealed.

The rule is now established that the honorary grade of the thirty-third degree will hereafter be conferred upon Illustrious brethren, in the several Districts, pro rata, according to the number of Sublime Princes of the Royal Secret in each District. It therefore becomes of the highest importance for you to see that your members are all returned, in order that you may receive the full number of Honorariums to which your membership entitles you.

Bodies failing to make returns and pay dues for two consecutive years, without reasons satisfactory to the Supreme Council, will forfeit their warrants.. Your attention is particularly directed to this rule.

The entire organization of the Rite in the State was materially changed by a union of Bodies of the different grades, and thereby rendered more convenient and effective. The Rite appears to be in a very flourishing and satisfactory condition throughout the District.

MASONIC DISPLAY IN PUBLIC.

THE reflecting and serious Mason, who is duly impressed with the true object of our Institution, and fully recognizes its sublime character and principles, if ever, gives a very reluctant consent to public exhibitions of the Fraternity. The theory and practice of the Order is violated by all outward display. We are taught that Masonry is only to be preserved and kept pure by its separation from the profane. The guards, hinderances, obstacles, and perfect prevention against all obtrusion of those not lawfully entitled to its rights and privileges, show how most markedly Masonry rejects association with the outside world. Those who seek the light, if qualified to receive it, may. Yet, what difficulties, what barriers; even these have to be overcome. Then, again, remember what is demanded in the ceremonial of beginning the business in a body. The caution, the care, the oversight before the proceedings are opened. These are very significant, and their interpretation adds to the force of the objection to undue or unnecessary introduction of the Order before the public. We do not mean to be understood as contending that there are objections to the discharge of certain duties which Masons are called upon to perform to the public. By no means; we heartily approve of them, but they are the exceptions to the rule, and as such are regulated by their own law, or the law of the Fraternity which permits and sanctions them. Our purpose now is to call the attention of the Fraternity to the unnecessary and purposeless display which is often solicited for the love of display. There is, we know, in the human character, a latent liking for that excitement which is found in public exhibitions of men associated for special or peculiar objects and aims. The dress, the regalia, the uniform, the decorations which these are authorized to wear, infuse often into the wearer a wish to "show them off," especially when a large number so decorated give to the spectacle a heightened effect. This is one of the superfluities which has to be brought under the refining power of masonic teachings. The

"regalia" of the Mason belongs exclusively to the work of the Lodge. There it is the necessary appendage of the wearer. When the Craft is called to perform any duties in public, it should abstain from copying the fashion of modern societies, and leave, where they belong, the decorations which have no significance in the public eye. — *Keystone*.

DEATH OF R.W. BRO. JOHN HEWS.

It is with deep sorrow that we record the death of this estimable and beloved Brother, — a sorrow that will be heartily shared by all, young and old, who at any time within the last half century were permitted to enjoy the privilege of a personal acquaintance with him. To the old, especially, — alas! the number is greatly reduced, and is rapidly being diminished, — who walked with him, labored with him, and sympathized with him in the hard trials and severe duties which forty years ago taxed the energies and tested the fidelity of every leading and active Mason in this Commonwealth, — to such will the announcement of his decease be received as the departure of a cherished friend, whom they had learned to love.

Our Brother was born at Weston, Middlesex Co., Mass., on the 30th day of July, 1786, and at his death was in the 84th year of his age. He took up his residence in Boston in the early part of the present century, and soon engaged in active mercantile business, in which he continued until some twenty years ago, when he removed to Cambridgeport, where he has since resided. We have not the official data at hand, but believe he was made a Mason in St. John's Lodge in this city about the year 1820, over which he subsequently presided as Master. He was also a member of St. Paul's Chapter of Royal Arch Masons, and having filled most of its subordinate offices, was in due time elected and served as its High Priest. He was also a member of the Boston Council of Royal and Select Masters, and of the Boston Encampment of Knights Templars, over which last body he presided as Commander for the usual term, to the great acceptance of his Companions. In this Body he and his contemporaries nobly fought the battle of Anti-Masonry from 1826 to 1834, when that vile faction was overthrown. And if he had never performed any other service in Masonry, his labors here should command for his memory the enduring respect and veneration of all his Brethren. This noble band of faithful defenders, to whom the Fraternity in this country is more largely indebted for the preservation of their Institution at that trying period than to any

equal number of Brethren on its entire record, is fast passing away, and the remembrance of their deeds and trials, their virtues and fidelity, is passing away with them. Our Brother was spared to witness the fruits of his faithfulness, and to enjoy the only compensation he ever desired, in the renewed and unequalled prosperity of the Institution he so ardently loved. He had also presided over the Grand Encampment of Massachusetts and Rhode Island, and in 1844 was elected Junior Grand Warden of the Grand Lodge of Massachusetts.

He died at his residence in Cambridge on the morning of the 17th of March, after a long, though not particularly painful sickness, and was entombed at Mount Auburn on the following Saturday. His funeral was attended by delegations from the Grand Lodge, Grand Chapter, and Grand Encampment of the State, and also from St. John's Lodge, St. Paul's Chapter, and the Boston Commandery. Amicable Lodge, at Cambridgeport, of which Body he had, for some years past, been an active member, was present in regalia, and full numbers, at his residence,—having previously performed the customary funeral ceremonies at their Lodge-room. The religious services were conducted by the Rev. Mr. Winkley, of Boston, and the Rev. Dr. Briggs, of Cambridgeport, and a select choir. At the conclusion of these services, an appropriate and sympathizing address was delivered by his aged and beloved Brother and intimate friend, Dr. Winslow Lewis, from which we are permitted to make the following extracts:—

BRETHREN,—We are now assembled around these mortal remains, and are about closing the last solemn duties of respect and attachment we owe to our loved departed friend and Brother,—one long associated with us, respected by us, but not known personally to the younger Brethren. But there is a small remnant gathered around this honored form, who for forty years have ever looked on that face with the deepest love and respect. There are here a few whose warm affections were ever with him, engendered by his kindness, courtesy, high-toned friendship, honesty, and truth, and their hearts are deeply touched that they must part to meet no more on earth.

Let us be grateful that he was spared to us so long. Let us rejoice that his prolonged life was a blessing to so many. Let us thankfully revert to those characteristics which diffused so much happiness, and thank God that we are permitted to lay him peacefully in the earth, without any other regret than this separation, which severs so many loving ties.

* * * * *

Unto the grave we now resign the body of our departed Brother.

“So earth to earth, and dust:
And though the flesh decay,
The soul shall rest among the just
Until the Judgment day.”

The sprig of acacia was then deposited in the coffin, and the remains were removed to their final resting place at Mount Auburn.

The deceased leaves a widow of nearly his own age, a son and three daughters, and several grandchildren, and a large circle of personal friends to mourn his loss.

On the evening preceding his death, the Boston Commandery, on motion of Dr. Lewis, adopted and transmitted to his family the following resolution:—

Resolved, That the members of the Boston Encampment, in the hour of death, as in the by-gone days of departed years, still remember their dear, venerable associate, Sir John Hews; that their affections are with him to the close of his useful and honorable life, and commending his soul to God, that after its separation from the frail body, he may depart in peace, to meet us all above, to part no more.

GRAND LODGE OF MICHIGAN.

We are indebted to R.W. Bro. James Trenton, Grand Secretary, for an early copy of the printed proceedings of the Grand Lodge of Michigan at its annual communication in January last. The session was held at Detroit, and was largely attended. The annual address of the Grand Master, M.W. A. T. Metcalf, is an admirable paper, written with distinguished ability and clearness. We give the following extracts:—

And this communication is peculiarly an occasion for retrospect; for, while we are but just past the line that divides the old year from the new, we have also just entered upon another *decade*, when census statistics will cause numberless comparisons to be instituted between 1860 and 1870, and give occasion for many reviews of the great events of the intervening years—events that will mark it as one of the most important decades of modern history.

Since Masonry has not been idle during these long and busy years, bear with me while I pass in brief review our masonic history and growth.

We had in our jurisdiction in

	Lodges.	Members.		Lodges.	Members.
1860	115	5,816	1865	150	10,078
1861	123	6,210	1866	169	10,509
1862	129	6,450	1867	189	13,154
1863	136	7,818	1868	221	16,861
1864	141	8,772	1869	248	18,016

And now we have (in 1870) 257 Lodges, exclusive of those U.D., and over 20,000 Master Masons in good standing.

Our wealth and our capacity for accomplishing the charitable purposes of our Order have proportionably increased with our numbers. We now have a member

ship showing as large a per centage to population as any Grand Lodge in the United States.

And thus briefly we may summarize the statistical history of Masonry in Michigan for ten years. But is this all? Ah, no! But who can write that unwritten history of masonic charities and masonic helpfulness that illustrate its career? During the dark and dreadful four years of war, when not only States but families were rent asunder — when brother was arrayed against brother, friend against friend, Mason against Mason — who can tell (when the battle paused) how many sick were comforted, how many wounded were succored, how many dead were decently buried by enemies who were guided by the light of Masonry? Who can tell how many who met in battle as foes, and by the fortunes of war were wounded or made prisoners, after the battle was over found in the hail of distress or in the shibboleths of Masonry a charm more powerful to relieve than all other influences? Who shall record the kind offices rendered by Masons to the dying? the kind messages and tokens of love sacredly conveyed to the loved ones at home? In short, who can properly portray the halo of human kindness that Masonry shed over every camp and every battle-field of the war? So, too, who shall tell of the widows and orphans of soldier Masons kindly cared for and cherished by the Brotherhood at home? Or what eye has seen, or what pen delineated, the gentle surgery of Masonry since the close of the war, whereby many scars of civil strife have been soothed and healed, and the way to peace has been made smooth and easy? Yes, my Brothers, Masonry has a history of its work, during this dark and stormy period, which fills many a volume, but they are volumes whose pages are human hearts, and whose precious binding is human memory. To such records all Masons are content to trust their history.

IMPROPER SURRENDER OF CHARTER.

Efforts have been made by a few Lodges (and I am pleased to state they are few in number) to surrender their charters, for the purpose of paving the way to the formation of a new Lodge which should exclude a certain element which, it was supposed, could not be eliminated by charges and trial. In a single instance the charter was surrendered by a vote of the Lodge, and only required acceptance by the Grand Master to make it complete. Immediately after the surrender came a petition for a dispensation to form a new Lodge of a portion of the material composing the vacated, but undemolished, structure. This petition was signed by several officers of the Lodge whose charter had just been surrendered, and was duly recommended by the nearest Lodge.

Contrary to the expressed opinion of several prominent brethren, I refused either to accept the surrender of the charter, or to grant a dispensation for the proposed new Lodge, because I was convinced that such a precedent would necessarily have a dangerous tendency. The good of the Order may be so endangered in some instances as to justify the surrender and acceptance of a charter, as the only possible solution of a complicated and protracted difficulty. But, as it appears to me, this masonic *felo de se* should be a *dernier resort*. It is my judgment that, if the Grand Lodge countenance such a proceeding in such a case as is now under consideration, it will not be long before we shall find it become a universal panacea for uncongeniality, and the other lesser ills that occasionally disturb the masonic family.

The brethren who were to be left out in the cold by the reconstruction of this Lodge would remain *Masons*, notwithstanding they would be outside of all healthy

organizations, and would be entitled to all the rights and privileges of Masons in good standing. The Lodge should discipline them, if liable to discipline; can expel them, if found guilty of unmasonic conduct; but if they are simply uncongenial, the brethren cannot destroy their rights or their standing as Masons by a reconstruction of their Lodge.

GRAND LODGE OF CANADA.

It is well known to members of this Grand Lodge that, some two years since, the political status of our Canadian neighbors north of the lakes was materially changed. What we have long known as the Province of Canada (having one Legislature) was divided, and became the Province of Ontario and the Province of Quebec, each having its own Legislature, while both, united with the Provinces of Nova Scotia and New Brunswick in a federal union, became what is now called the "Dominion of Canada." These political changes have necessarily disturbed pre-existing masonic relations; and the disturbance has culminated finally in an attempt to organize, within the jurisdiction of the Grand Lodge of Canada, a new Grand Lodge for what is now known as the Province of Quebec. This so-called Grand Lodge of Quebec appeals to us for recognition, and assigns the political changes just mentioned as the principal reason for organizing a Grand Lodge for their Province. On the contrary, the Grand Lodge of Canada complains to us that the proceedings of the Quebec brethren are not warranted by political changes, are illegal, unmasonic, and contrary to the will and wish of the parent Grand Lodge, and prays us to withhold from the Quebec organization our recognition and sanction.

This is one of those masonic difficulties (with which we in the United States are familiar) growing out of a change of political boundaries.

It is well known that Grand Lodges in the United States have uniformly agreed that when a territory or district has been recognized by the proper political power as a State, with all the rights and privileges of a State in the Union, from that moment all Lodges and Brethren within the limits of the new State are entitled to proceed to the formation of a Grand Lodge.

Indeed, it is the *universal* policy of Masonry to conform the boundaries of its Grand jurisdiction to the political boundaries of the State. It seems evident that our Canadian brethren will find in this principle the only practicable solution of their difficulties. While I thus frankly state the policy which, from an American standpoint, seems to me best in such cases, I cannot refrain from expressing, at the same time, my deep regret that our Canadian brethren have not made an amicable adjustment of their difficulties; and so confident am I they will yet find such a settlement, through the influence of masonic charity and brotherly love, that I recommend this Grand Lodge, for the present, to refrain from all interference in the questions at issue. Our relations with our Canadian brethren have always been, and I hope they may always continue to be, most harmonious and fraternal.

LABORS OF GRAND MASTER.

The growth of our Order has been so rapid, the number of Lodges recently chartered so great, and the friction of new machinery, operated by inexperienced hands, so severe, that the labors of the Grand Master have become very arduous.

To give some idea of the amount of labor done during the past year, I take the liberty of saying that, in the discharge of my official duties, I have written over

fifteen hundred letters, very many of them involving careful research and much consideration; have delivered twelve addresses, and have traveled nearly two thousand miles within the jurisdiction. These are the principal labors of the Grand Master; but, besides these, there are a multitude of minor official matters that necessarily occupy his attention. The Grand Lodge must perceive that such a tax upon his time and strength is incompatible with a proper prosecution of his ordinary business, and that a prompt and faithful discharge of his official duties must often compel him to sacrifices which, I am persuaded, this Grand Body does not wish to exact of any of its officers.

There are several other matters in this excellent address which we should be pleased to notice had we the room to spare, but must defer to another occasion. There are also some points in the proceedings entitled to attention. The report of the Committee on Correspondence is from the pen of the Grand Secretary, and is a clear and comprehensive analysis of the doings of the Grand Lodges whose proceedings had been received during the past year.

THE RELATION OF SAINT JOHN THE BAPTIST TO FREEMASONRY.

BY BRO. CHALMERS I. PATON,

Member of the Masonic Archaeological Institute of England, etc., etc.

[From the London Freemason].

The great "Patron Saint" of Freemasons is St. John the Baptist, and next to him, St. John the Evangelist. To them the Lodges in Great Britain and other Christian countries are always dedicated, and their festivals in June and November (December) are observed with special honor. Protestant Freemasons, of course, do not worship them in any way—do not look to their patronage or intercession in heaven for any benefit—although they leave others to act according to their own convictions and principles in that matter, having, as Freemasons, no right to interfere with the religion of their brethren beyond demanding, according to the fundamental laws of Freemasonry, that every brother shall acknowledge God and the doctrine of a future state of being. They delight, however, in honoring the memory of St. John the Baptist and St. John the Evangelist, in contemplating the virtue of their lives, and the peculiar excellences of character which it is the aim of every true Freemason to imitate, and towards which all must seek to aspire. The character of St. John the Baptist and St. John the Evangelist exhibit in the highest degree those virtues which ought to be the aim of every masonic Lodge to cultivate, and of which the reflection ought to appear in every brother. In St. John the Baptist we see the interests of morality maintained in the face of danger, and at the cost of life itself; for he died a martyr because of his faithfulness in condemning vice, even when the guilty party was a king, who had power to imprison him and behead him. In St. John the Evangelist we see

the most beautiful exhibition which ever was given to the world by any mere man, of that brotherly love which as Freemasons we are bound in the highest degree to cherish in our hearts and to display in our lives. No wonder, then, that these should be the patron saints of Freemasonry, ever held in honored remembrance, and placed before the eyes of all brethren as patterns to be studied and copied.

Freemasons do well in honoring the memory of St. John the Baptist. The honor that they show to him, however, is not merely the keeping of his festival, although from a very early period — from the reign of Vespasian, A.D. 69 — they have recognized him as their Patron Saint. Far more honor is done to him in the imitation of his example, when Freemasons conform themselves to the rules which he taught, and their lives, in such measure as may be, to the pattern of his life. On the contrary, his memory is dishonored when the life of a Freemason exhibits any of those vices which he reprov'd, and, even more, when in any Lodge those who are known to be guilty of such vices are allowed to pass uncensured, or are treated as worthy of honor and respect.

It must be mentioned, in conclusion, that the only Freemasonry recognized by the Grand Lodge of Scotland is that called *St. John's Masonry*. There are three degrees of this Order, but no other degrees are recognized at all. There is the degree of Entered Apprentice, the degree of Fellow Craft with the adjunct of Mark, and the degree of Master Mason, to which the Mason may after due time be advanced. The very fact that these are known as degrees of St. John's Masonry shows in what high reverence the memory of St. John the Baptist was anciently entertained, for the present method of Scottish Freemasonry has been handed down from very ancient times. Long may Freemasons continue to venerate the name and to study the example of St. John the Baptist; so will the honor of the Order be maintained, and that purity of morals, without which antiquity and all its traditions can give it no honor whatever. In St. John the Baptist's life and character we see a pattern for all Freemasons to admire and imitate; and we trust every Freemason will keep that pattern before him as the object of his admiration and imitation.

SUMMONSES. — An ordinary notice of a meeting is one thing, and a summons quite another. The first appeals only to your interest in the Lodge, and the the pleasure you may enjoy in attending its communications; the other reminds you of a promise made calmly, with deliberation, and without duress, but under the most solemn sanctions that can be framed in human speech. When, therefore, you receive a summons, be reminded that you cannot neglect its requirements without violating every consideration of honor and good faith. A summons from the Lodge is rarely issued, and never without some pressing necessity requiring your presence. To neglect it or to evade it on any but the most urgent plea, is to confess a disposition to treat your most solemn engagements lightly. I trust to your sense of rectitude and personal honor to avoid future complaint on this score. — *Landmark*.

ON THE SAGAMORE. — A BOAT SONG.

TUNE — *Bonny Boat.*

[Written while crossing the Sagamore, a beautifully romantic stream in
Portsmouth, N. H., September 11, 18—.]

Now blithely row the light canoe
Across the Sagamore,
Guided with care to loved ones due,
She'll safely reach the shore.

Then quickly to the forest wild,
In sportiveness we'll roam,
Where Cynic's sad eccentric child,*
Erst had his lonely home.

The choral birds there join in song,
In native wildness free;
And o'er the lawns and leaves among
Pour forth sweet minstrelsy.

There, 'neath the umbrage of the grove,
We'll join in rustic plays
And sports of innocence and love,
As in our youthful days.

A garland strung with flow'rets fair,
Round beauty's brow we'll twine;
The Mistress of the sports shall wear
A wreath of eglantine.

While flowers fresh we gather there,
And joy to each impart,
To God we'll breathe a silent prayer
In gratefulness of heart.

Then blithely row the light canoe
Across the Sagamore,
Guided with care to loved ones due,
She'll safely reach the shore.

* *Lear*, "the Hermit," who for many years occupied a lonely retreat on the south bank of this romantic stream.

MASONIC CHIT-CHAT.

THERE is in Lewes Castle a small organ which once belonged to Queen Elizabeth, but which is now the property of the South Saxon Lodge of Freemasons in that town. It was for many years preserved in a recess in the old castle, being presented to the Lodge by the Duke of Sussex. It has now been repaired by Mr. Starnes, organist to the Lodge.

ENVY.—If all the hidden works of envy could be brought to light, and their authors known, the greatness of their littleness would cover them in the thick darkness of the contempt of all honorable minds.

"A MORMON LODGE."—In our February number we published the following:—"The Grand Lodge of Kansas has granted a Charter to Mount Moriah Lodge at Salt Lake City. Masonically, at least, we had better leave these Mormons to themselves. They made us trouble at Nauvoo, besides disgracing the Institution." This was said, as the terms clearly indicate, under the impression that this Lodge was made up of Mormons, which impression was strengthened by the circumstance that the Grand Lodge of Nevada had refused to grant a Charter to it at the expiration of its Dispensation, previously issued by the Grand Master of Nevada. This indicated something wrong in the premises, and we had supposed that wrong to be Mormonism. The editor of the *Gazet*, at Toronto, corrects this impression (in a way doubtless satisfactory to himself), and tells us that the Mormons have nothing to do with it. We are glad to know it. We should also be glad to know why the Grand Lodge of Nevada declined to give it a Charter. It certainly did not do so without some urgent reason.

THE Grand Lodge for the District of Columbia recently adopted a resolution, forbidding the publication in any public newspaper of any communication reflecting upon any brother, or giving any information touching the transactions of Lodges on the internal affairs of Masonry.

In Illinois most of the committee work is done in advance of the meeting of the Grand Lodge, whereby the session is shortened at least two or three days, and several thousand dollars saved to the treasury.

THE Grand Lodge of Kentucky has adopted a resolution, forbidding a practice which had obtained in some of its Lodges of setting on foot an ingenious and surreptitious investigation to ascertain the author of a negative vote in balloting for candidates, and fixes the penalty of expulsion on any member who may be guilty of starting such an inquiry.

THE Grand Master of Minnesota, in his Annual Address, says:—"Vituperation, slander, falsehood, etc., are far greater enemies to Masonry than intemperance or gambling. It is the secret assassin that is to be feared, not the open foe."

THE Freemason's (Catholic) Journal, New York, says: "Let the public schools go where they came from—the devil." And in the same spirit the *Tablet*, another Catholic paper, adds: "We don't want to mix up with Protestants and Jews and Infidels in school matters." Well, we don't suppose it matters much whether the children of these very tolerant gentlemen attend the public schools, or not. The spirit of the age, the intelligence of the people with whose children they must mingle, and the natural progress of religious toleration, will in good time work out the same end, priestly bigotry and intolerance to the contrary notwithstanding.

THERE are one hundred and nineteen subordinate Chapters in Ohio, with a membership of six thousand.

THE Kilwinning Lodge, Scotland, dates from the building of Kilwinning Abbey; there is, however, no authentic record of its beginning.

It is said that all the foreign Lodges, holding of the Grand Lodges of England and Scotland, either have or are making the necessary arrangements to affiliate with the new Grand Lodge of Quebec. New Lodges have also been organized under it, and the indications are that the Grand Lodge of Ontario will recognize it, and thereby heal all the existing difficulties at its session in July. This is the best thing it can do, and stop quarreling about a foregone conclusion.

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Sept. 1, 1865.

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THE

FREEMASONS' MONTHLY MAGAZINE.

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SEPTEMBER 1, 1870.

[No. 11.]

ROYAL ARCH JURISPRUDENCE—EXPULSION AND RESTORATION.

THE following decision, made by M.E. Companion M. W. Getchell, G.H. Priest, Grand Chapter of Minnesota, and the action had by his Grand Chapter, is of more than ordinary importance. The question and his decision are thus stated:—

A Companion, member of a Chapter in this jurisdiction, had charges preferred against him in his Lodge for unmasonic conduct. He was tried and acquitted by his Lodge. The Grand Master being present, and believing, upon the evidence, he ought to have been convicted, suspended him, and reported the case to the next session of the Grand Lodge. The Grand Lodge referred the report to a committee, who reported by resolution, sustaining the action of the Grand Master, and recommended that the brother be expelled, which resolution was adopted. Subsequently the Grand Lodge, upon a unanimous request of the members of the Lodge to which the brother formerly belonged, reinstated him to all the rights and benefits of Masonry. The Chapter in the meantime had no action in the case, but had treated the brother as a suspended Mason.

The question is, “What is the standing of the Companion in his Chapter? Is he a member?” I reply that, notwithstanding there is some apparent conflict of rulings on the principle involved, yet the following propositions appear to me to be correct.

First. The suspension or expulsion of a Mason by his Lodge, or the Grand Lodge, suspends him from all the higher or dependent Orders, not because he has committed a masonic offence, for as to that, strictly speaking, the Chapter has no knowledge, but for the reason that he became a Royal Arch Mason, by virtue of being a Master Mason *in good standing*. Hence, when he ceases to be such in the Lodge, he is suspended in all the dependent Orders.

Secondly. When he is restored to his masonic standing by his Lodge, or the Grand Lodge, his Chapter in the meantime having taken no action in the case, he is restored to membership in his Chapter by reason of the termination

of the cause that deprived him of such membership, to wit: being a *Master Mason in good standing*. Hence, I conclude that the Companion referred to is a member of said Chapter, in good standing.

Since making the above decision, I have examined more critically several of the apparently conflicting decisions on the *principle* involved in this case, for, while this case is *novel* in some of its *features*, yet the main question underlying it is, How far can the Lodge *interfere with* and *control* the membership of the *Chapter*? And while I find older and abler Masons than I can ever hope to be, leaning strongly, yes, standing squarely, on the other side of the question, still I must beg leave to differ with them. And while we cheerfully admit that the suspension or expulsion of a Mason in his Lodge suspends him in the Chapter, we can conceive of but one way, under the Constitution of this Grand Chapter, in which the membership of a Companion in this Chapter can be *finally terminated*, and that is, by a *legal trial and conviction*—and even then, should the Grand Chapter abrogate or reverse the decision of the subordinate Chapter, the Companion would be restored to all his rights, including membership.

The above decision was referred to a committee, who reported the following resolution:—

Resolved, That a Royal Arch Mason, who has been suspended or expelled by a Grand or subordinate Lodge from the rights and privileges of Masonry (no action being taken by the Grand Chapter or Chapter of which he is a member), and afterwards restored by the Grand Lodge, is, upon restoration, a member of the Chapter to which he belonged before such action was taken, but during the operation of such sentence he is not entitled to any of the privileges of Royal Arch Masonry.

The resolution was negatived by a vote — ayes, 23; noes, 34.

There are some points in the above case which are of unusual occurrence and of more than ordinary interest. The first, is the presence of the Grand Master at the trial before the Lodge. We do not recollect a precedent for this, the Grand Master not being a member of the Lodge, which we assume to be the fact in the present case. But supposing him to be a member, then we think he should have been excused from attendance, for the reason that the case was liable to be brought before him officially, as the presiding officer of a higher tribunal, when it might be important to the ends of justice, that his mind should be free from bias of any kind. But if he were not present by virtue of his right as a member of the Lodge, then he was there in derogation of the general rule of Masonry, that in trials of this kind, none other than the members, witnesses, and counsel, are admissible. We need not argue the propriety of this rule, for the evil consequences of disregarding it, in the present case, are sufficient for our purpose. Had not the Grand Master been present, the probability is, that the verdict of the Lodge would not have been disturbed; but being present, he assumed the responsibility of over-riding the judgment of the Lodge;

ignoring its proceedings, nullifying its decision, and arraigning and suspending the accused, whom his peers had declared to be innocent of the charges against him. And this was at a time when the case was not officially before him, and when he had no lawful control over it. We think a great error was committed here; and the Grand Lodge seems, on a second and more careful consideration of the subject, also to have been of this opinion; for although it did at its next session, probably out of deference to its Grand Master, sustain his action in the premises, it subsequently, at the request of the members of the same Lodge which had acquitted the accused and declared his innocence, restore him to his rights as a Mason; and thus affirmed the correctness of the original judgment. The case, in brief, stands thus: The Lodge tried the charges, examined the witnesses, weighed the testimony, and deliberately declared the innocence of the accused: The Grand Master, on the other hand, without appeal, and so far as appears, without further examination, or new evidence, but of his own motion, set the judgment of the Lodge aside, virtually declared the accused guilty, and suspended him from his rights as a Mason: The Grand Lodge, as for anything which appears to the contrary, without any appeal before it, or trial had, sustained its Grand Master and expelled the accused: The Lodge, feeling that a wrong had been done to one of its members, appealed to the justice of the Grand Lodge, and that Body, on what evidence or for what reason does not appear (unless a conviction that an error had been hastily committed), reversed its former decision and restored the delinquent to his original condition as a Mason. This last action was right and just, for, as at present informed, we are clearly of opinion that the case was never properly before the Grand Lodge, and it acted wisely in getting rid of it on the first opportunity.

The remaining points in the case, raise the inquiry, how far the expulsion and restoration of the delinquent by the Lodge, affected his relations to the Chapter of which he was a member? The principle which governs in such cases, is correctly stated in proposition "First," though we cannot concede that a brother is admitted to Royal Arch Masonry for the "reason" that he is a "Mason in good standing." Such a prerequisite is undoubtedly an important recommendation, but it would hardly be received as a sufficient reason for his advancement in the Chapter. The suspension by the Grand Master, whether legal or otherwise, suspended him for the time being, from all his masonic relations and privileges, of whatever name or nature. It did not, however, so completely sever his masonic connections as to

relieve him of his obligations as a Mason. He still remained subject to the laws of Masonry, though he was disqualified to exercise any of its functions. Suspensions are temporary in their character, and contemplate future action, either by restoration or expulsion. The action of the Grand Master did not therefore destroy and obliterate the connection of the accused with his Chapter. It left him still a member of it, with the privileges growing out of this connection, in abeyance; or, in other words, his suspension from his general privileges as a Mason, *ex necessitate rei*, suspended the exercise of his privileges in the Chapter, leaving his membership otherwise unimpaired. The Grand Master could not say to the Chapter whom it should or should not retain as members, but he had authority to say to the Chapter, as he did by his act, that, as Masons, you are forbidden to associate with one who has been suspended from his masonic privileges. This was the extent of his power; and inasmuch as the Chapter took no action of its own on the subject, but on the contrary, left the accused just where the action of the Grand Master had placed him, we think there can be no doubt that if his suspension had been removed by the Grand Master, or by the Grand Lodge, he would have been placed in a condition when he could have lawfully re-assumed his relations and privileges as a member of the Chapter.

But the suspension was not removed, and expulsion by the Grand Lodge followed. This cut him off from Masonry entirely, and placed him relatively as he was before initiation. The separation was complete, the connection was broken, and left as though it had never been formed. It disconnected him not only from his Lodge, but from every branch of Masonry, and forbade all masonic intercourse with him. He stood as a profane, and could re-enter the Institution only through a new application for re-admission, or restoration by the Lodge expelling him. It should seem to follow, therefore, as a corollary, that inasmuch as his expulsion by the Lodge operated also as a complete expulsion from the Chapter, the renewal of his relations to the latter Body, could only be had through a new application and re-admission, as in the case of the former. When he ceased to be a Mason, he, as a judicial necessity, ceased to be a member of the Chapter. His masonic vestments fell from him, though of as many colors as Joseph's coat. For the time being, he had no legal masonic existence, because his expulsion had placed him beyond the bounds of masonic law, and he could be brought back only by restoration. This was done, but it restored him only to his general privileges as a member of the Fraternity. It did not affect any of his private relations. It neither

restored him to his Lodge or Chapter. He had been stripped of these by his expulsion, and could recover them only by the usual course of proceeding, that is, by new application and restoration. The fact that he was not expelled by any direct action of the Chapter is wholly immaterial, though when expelled by the Lodge, the Chapter being notified thereof; its proper course was to erase his name from its books. We therefore think that the action of the Grand Chapter of Minnesota, in rejecting the resolution submitted by their committee, was correct.

THE RIGHT OF VISIT.

[In Answer to a Correspondent.]

WHILE we admit that the right of visit is an *inherent* right, conferred upon every brother by his initiation, we cannot admit that it is an *absolute* and *positive* right, to be exercised by him at his will and pleasure, for the plain reason that the *inheritance* is subject to certain collateral qualifications and conditions; one, and perhaps the most important of which is, that he shall, at the time of making his visit, be a subscribing or paying member of some other Lodge. Another condition is, that he may be excluded from visiting, by any Lodge, while engaged in the transaction of private business. The right is therefore a qualified right, which may be exercised when its conditions are fulfilled.

The right of a member to object to the admission of a visitor, is attended with more difficulty. As stated in our last, the general rule is that "a visitor cannot unseat a member." This rule has of late years been very generally adopted without qualification, or set form of practice, it having been deemed sufficient for a brother simply to say, that he objects to the admission of a visitor. Such an unqualified objection is manifestly liable to great abuse, inasmuch as it often may be made thoughtlessly and without any proper reason for it, or any consideration of the consequences to the rejected, whose character, masonic and personal, it might, and very naturally would, to some extent at least, expose to injurious imputations.

A return to the original form of making the objection would doubtless, in some degree, relieve it of this danger; which form was nearly in the following terms—the dissenting member rising in his place and saying: "Worshipful Master, I object to the admission of that visitor; and declare upon my honor as a Mason, that I cannot conscientiously consent to associate with him in the Lodge. My reasons are such that

I cannot with propriety disclose them." An objection made in this formal and solemn manner, should be sufficient authority for the refusal by the Master to admit the visitor; for it is not to be presumed that any member would so far hazard his own reputation, as to make it on insufficient ground. It may be said that in such a case the objecting brother should cause charges to be preferred against the visitor. This might be proper under certain circumstances, while on the other hand it might be wholly improper or inexpedient. The objecting brother is best qualified to determine the question, and it is his right to do so.

THE FRANCO-PRUSSIAN WAR.

WITH the political aspect of the war now being carried on, on the banks of the Rhine, — its rights or its wrongs, its wisdom or its folly, its necessities or its wickedness, — we, masonically, have nothing to do. These are questions outside of the line of our masonic duties, and we may well content ourselves with saying, "*a plague on both your houses.*" But there is another aspect which, if not of necessity, may without violence to any principle of Masonry, be regarded as falling within the comprehensive scope of masonic benevolence, if not strictly within the sphere of masonic duties. It so happens that we have in this country a larger proportion of German brethren than can be found in any other, and probably in all other parts of the world, beyond the limits of their own classic home; and it is perfectly natural and honorable that these brethren should sympathize, more than any other people can, in the progress and result of the pending struggle; it is equally natural also, that they should feel a deeper interest in, and a stronger and more earnest desire to relieve the distresses, and alleviate the misfortunes of those of their masonic brethren, who are struggling for what they believe to be the rights and the honor of "Fatherland." With this end in view, the German Lodges in this country — and there is a large number of them, and of the highest respectability — are making active efforts for the relief of their brethren on the Rhine, who have been, or may be wounded and disabled in the present war. They feel that in this respect they have a great masonic duty to perform; and so far, at least, we cannot doubt that they will receive the encouragement and universal sympathy of their American masonic brethren. They urge, as some reason why they should receive this sympathy and co-operation, the undeniable historical consideration, that the Prussian

Government, as such, and through its nobility and officials, from the Great Frederic to the lowest in dignity, has ever been the friend and protector of Masonry, and that its strong arm was not withheld at a time when the Catholic powers of Europe were engaged in futile attempts to crush it out, and by persecution, to annihilate its Lodges, — a struggle which, in Europe, outside of Prussia, has not yet ceased to exist, nor to make itself felt. In illustration of the truth of this, the fact is pertinent, that in 1819, when the congress of European monarchs was assembled at Carlsbad in Bohemia, and was engaged in passing resolutions denouncing the press, liberal opinions, and free institutions, William III., then King of Prussia, interposed, and so far diverted the blow as to protect the Lodges within his own kingdom. He had been made a Mason through the influence of Alexander, the liberal and enlightened Emperor of Russia, at Paris in 1815, when the allies had taken possession of that capital after the expulsion of Napoleon I. In 1840, it is said he personally presented a petition to one of the Lodges in Berlin, for the initiation of his son William, the present king, who has been for a number of years past, and is at this time, officially recognized as the Protector of the Masonic Lodges in his kingdom.

We are not informed as to what particular measures our German brethren have decided upon for the accomplishment of their humane purposes, but we tender them our best wishes for their success.

THE BROTHERHOOD OF MAN.

THE Keystone has the following in reference to this modern and much abused phrase : —

It is now a common slang phrase in the mouths of the universal humanitarians, to talk about the "brotherhood of man." This is intended as a slur on the Masonic fraternity. Our brotherhood is the great Masonic family of true men, brothers of the Mystic tie, men tried, tested, and found worthy, men who have been placed under the severest of all examinations, and then permitted to join our Masonic family, the only brotherhood known to the wise, the true, the good. The brotherhood of man is a meaningless slang phrase by which it is proposed to make all men brothers, as in Masonry all Masons are brethren. All men brothers, indeed ! We should be very sorry to acknowledge a brotherhood with some specimens of what are now called "men and brothers." We could not so outrage the Providence of our Great Grand Master, as to attempt to do that, which He never has given us any authority to do. In the "Masonic Family" "all ye are brethren;" this *The Great Light* teaches, and he who seeks to add to it, has the woe pronounced against him already.

REVIEW OF THE "CENTENNIAL MEMORIAL OF THE LODGE OF ST. ANDREW," BOSTON.

[By R.W. Brother JOHN H. SHEPPARD.]

THE Lodge of St. Andrew, chartered by the Grand Lodge of Scotland, November 30, 1756 — the Centennial Celebration of which has given such deep interest to this splendid volume — must stir up some of the most delightful reminiscences in the minds of the brethren. The very name is not only holy, but it is associated with the heraldic glory and the Patron Saint of that dear, picturesque, romantic country, which our illustrious brother, Walter Scott, has immortalized in his writings. In the early days of this venerable Fraternity, when they met and tyled the chamber of mysteries in the old Green Dragon, many a brother, when he thought of their parent Lodge and the castles and abbeys of Scotland, must have felt like the poet who wrote of a sister land, —

"The chimes, the chimes of mother land,
Of England green and old,
That out of fane and ivied tower,
A thousand years have told."

For in the history of the parent Grand Lodge, the mind is carried back to the ruins of Melrose, Roslin, and Kilwinning. The first of these is still a sublime ruin, the remains of architectural beauty, with its magnificent windows, rich tracery and graceful curves, said to be unparalleled. Roslin castle still looms in the distance on the railway to Melrose. The writer of this review spent some hours in Melrose Abbey in the summer of 1868, where tombstones of Scottish chiefs and saints were numerous; and he had a distant view of Roslin Castle, as he gazed on its majestic shadows from the car. The Abbey of Kilwinning, once a splendid edifice, was destroyed at the Reformation; but it was partially and imperfectly rebuilt in 1603, by Lord Eglinton; and it was here that Masonry first appeared in Scotland.

We live in an age of progress. It is the fashion to ignore the past, and bury its memory with the dead. This is not Freemasonry. Its peculiar attribute is to cherish the departed virtues of those once dear to us. It is the only Institution on earth which retains ancient usages, laws, and customs. It admits no change. It allows no innovation. Its landmarks are fixed and immovable. To dwell on by-gone days is its delight, and often to recall to mind our honored worthies who have left us, is among our distinctions from all other societies; and no man feels more the charm of local and personal attachments than the true Mason, taught by the symbols and imagery of a Lodge the priceless value of friendship.

THE LODGE OF SAINT ANDREW AND THE MASSACHUSETTS GRAND LODGE.—
 Condit et Dicat. Anno Lucis 5756–5789. Boston: Printed by a vote of the
 Lodge of St. Andrew, 1870. Arthur W. Locke & Co., printers; pp. 292. 4to.

On opening this beautiful specimen of typography, the first object which strikes the eye is a superb perspective of the "New Masonic Temple, Boston, erected 1864;" and soon after, we behold an elegant colored picture of the Banner of the Lodge of St. Andrew, 1756, with the motto *Audi, Vide, Tace*—Hear, See, and be Silent. In the centre of the banner is a full length portrait of St. Andrew bearing his Cross. The execution and rich coloring of this standard are worthy of the highest admiration, as a work of art.

In the nature of an introduction, the historical sketch of Freemasonry in Scotland by R.W. Charles W. Moore, with a memoir of St. Andrew, is happy and valuable. It occupies seven pages, and is a choice *morceau* from the pen of an honored brother, whose long experience, skill in the art, and learning in masonic law, entitle his opinions to great respect. He has carried us back to the twelfth century, when David reigned in Scotland, and the Abbeys of Melrose, Kelso, and Kilwinning were being founded, and beyond those annals we can only see a gloaming of Masonry in the darkness of the mediæval ages.

At a quarterly meeting of the Lodge of St. Andrew, December 23, 1869, measures were adopted to celebrate the "One Hundredth Anniversary," and after some appropriate remarks by the W. Master Ezra Palmer, M.D., R.W. Brother Moore was called upon to give the early history of this Lodge, and its connection with the Grand Lodge of Massachusetts. This Address, so seasonable and important, entered upon a wide field of events, and was full of instruction. He commenced with the members of St. Andrew's Lodge, meeting on the twenty-seventh day of December, 1769, at the hall in the old Green Dragon Tavern, as the Grand Lodge of Ancient Masonry, of which Dr. Joseph Warren was the first Grand Master.

Consequently, there were then—what would now be an anomaly in Masonry—two Grand Lodges in Massachusetts at the same time. This may appear very obscure to those unacquainted with our early history. But, a bird's-eye-view of Freemasonry in the earlier part of the last century will dispel this obscurity. For there were then three Grand Lodges in Great Britain—one in England, one in Scotland, and another in Ireland, and each separate and independent in its jurisdiction.

July 30, 1733, at the Bunch of Grapes Tavern, corner of King's (now State) Street, and Kilby Street, in Boston, the first Grand Lodge in America was organized, wherein R.W. Henry Price, of Boston, was constituted Grand Master, by the name of St. John's Grand Lodge, under a charter from Lord Viscount Montagu, Grand Master of the Grand Lodge of England.

On the 30th of November, 1756, the Grand Lodge of Scotland issued a Charter to the Lodge of St. Andrew in Boston. This grant was strenuously opposed by St. John's Grand Lodge, but without sound reason, for the Grand Lodge of Scotland was independent of England, the patron of St. John's.

R.W. Brother Moore speaks of three epochs in the history of Freemasonry in Massachusetts. "The first of these was the organization of the St. John's

Grand Lodge in 1733, with the R.W. Henry Price for its Grand Master. The second, the establishment of the Grand Lodge of '*Ancient Masons*,' subsequently styled and more generally known in masonic history, as '*the Massachusetts Grand Lodge*,' on the 27th of December, 1769, with the R.W. Joseph Warren for its Grand Master. And the third, the consolidation and union, in 1792, of these two Grand Lodges into one body, to be thereafter known as the '*Grand Lodge of Massachusetts*,' with the R.W. John Cutler for its Grand Master."

But there was a long and unhappy variance and separation before the union of the two Grand Lodges was effected. We can but allude to them, and to the masonic troubles in England in the last century, when there arose the pitiful distinction and bitter controversy between *Ancient* and *Modern* Masons; and when in the secession from the Grand Lodge of England, the revolvers assembled under the name of *Ancient* Masons, and *Ancient* York Masons; they gave much trouble to the Order, and began to spread in this country, until these idle and odious distinctions died away. The trials and grievances of St. Andrew's Lodge endured for a long period; and in reading the account of that time in the addresses of Brother Moore, and Willis and Gardner, at the two celebrations, 1756-1769, we are filled with sorrow and surprise. For neither Grand Lodge had any exclusive rights; both in that age were equally free* and independent; each with a legal Charter. Yet for half a century the members of these Grand Lodges were estranged from each other and inimical.

On examination of the records, it appears that the Lodge of St. Andrew several times chose committees and made advances for a reconciliation — as it were with the olive-branch in their hand; yet, April 8, 1761, a vote was passed in St. John's Lodge repudiating these friendly advances, denouncing the brethren of St. Andrew's Lodge as procuring their Charter by imposition, denying them to be Free and Accepted Masons, and even excluding them from their meetings. This unkind treatment was borne nobly and in a truly Christian spirit. They reviled not again, but appealed to the Grand Lodge of Scotland, with a copy of the vote, and with a statement of their grievances. The Grand Lodge answered in a calm and dignified manner, stating they saw no cause of offence to St. John's Grand Lodge, and that chartered as that Body was from the Grand Lodge in England, they should not clash nor interfere with the Lodge of St. Andrew, which was chartered by the Grand Lodge of Scotland.

On the 10th of April, 1766, the Lodge of St. Andrew — thirty-four brethren present — unanimously passed *seven* noble votes, full of friendly overtures to St. John's Lodge; and a committee of *seven* were chosen to present them, Dr. Warren being one. They were met by a Committee of St. John's Lodge, the subjects of discord were discussed, and a long and more pacific report followed; and as Brother Moore remarks, "the asperity of the controversy was softened; the storm was broken." Friendly votes were passed in St. John's Grand Lodge. Things were drawing to a close and an amicable adjustment was begun; and at last this long and painful variance terminated in the union

of the two Grand Lodges in 1792. Their unhappy differences and long continued hostility are an example to the world, that, however Masons may disagree and err, and even use harsh and cruel words and vituperations, yet in our noble Institution there is a forgiving, recuperative power, which can redeem a true brother at the last, and lead him back by the cords of love to the retreats of peace and friendship.

R.W. Joseph Warren on the 30th day of May, 1769, was appointed Grand Master of the Massachusetts Grand Lodge by the Earl of Dalhousie, Grand Master of Scotland; his jurisdiction was "in Boston, New England, and within one hundred miles of the same." This appointment emanated from the Grand Lodge of Scotland, in compliance with a petition from St. Andrew's Lodge and three military Lodges, then located in Boston, viz., Duke of York's, No. 106, Registry of Scotland, held in 14th Regiment of Foot; Lodge No. 58, Registry of England, held in 14th Regiment; and Lodge No. 322, Registry of Ireland, held in 14th Regiment; together with some Ancient Masons residing in Boston. The presence of these military Lodges is worthy of notice, showing that travelling or tent Lodges were in vogue before as well as during the Revolution.

March 3, 1772, General Warren was again commissioned as Grand Master — but with ampler power — of Masons for the continent of America, by Right Honorable Patrick, Earl of Dumfries, Grand Master of Scotland; and he appointed Joseph Webb, Esq., Deputy Grand Master, under him.

In tracing the history of the Lodge of St. Andrew, previous to its union with the Grand Lodge of Massachusetts in 1792, which was perfected in 1809, it should be remarked, that December 6, 1782, the Massachusetts Grand Lodge passed the following singular resolution: —

"Resolved, That this Grand Lodge be forever hereafter known and called by the name of 'The Massachusetts Grand Lodge of Ancient Masons,' and that it is free and independent in its government and official authority of any other Lodge or Grand Master in the Universe."

This resolution which savors of the sublime, to say the least, was rather assuming and *brusque*. Many of the members present, it is said, were displeased and dissatisfied with these proceedings, and the subject of allegiance stood "in abeyance" for some years, till September 11, 1809. St. Andrew's Lodge having discharged all arrears to the Grand Lodge of Scotland, they were amicably absolved from all foreign allegiance; though the two Grand Lodges in Boston were united in 1792, under the jurisdiction of the Grand Lodge of Massachusetts. M.W. Josiah Bartlett was then Grand Master; Francis J. Oliver, Senior Grand Warden; Oliver Prescott, Junior Grand Warden; John Proctor, Corresponding Grand Secretary; while the harmony and joy of the occasion were not a little enhanced by the unanimous choice of R.W. Andrew Sigourney, as Grand Secretary. St. Andrew's Lodge took rank according to the date of its Charter. This happy consummation put an end to the difficulties and sorrows of nearly half a century, and the distinction of *Ancient* and *Modern* Masons disappeared in the greater light which followed.

Such is a brief account of the centennial history of one of our oldest and most honored Lodges in America. It is but a skeleton. To restore to it flesh and life and living beauty, the Address of Brother Moore, December, 1869, and the Oration of Brother Willis, November 29, 1856, should be carefully read and studied. They were of a high order, and united together, give a full and thorough history of St. Andrew's Lodge, to whose ancient Charter Brother Clark alludes in his fine Ode, which adorns this celebration, —

“Grey moss creeps o’er the castle walls,
Of Aberdour’s ancestral halls;
But still our Charter stands as fair
As when the Douglass seal’d it there.”

The Oration of W. Brother Hamilton Willis was the result of deep research, elaborate, full of important matter, and though spreading over a wide ground — for it occupies sixty-five pages in this memorial — yet the interest is sustained to the last. It is an exceedingly precious document, and does honor to a Past Master of St. Andrew's Lodge. He mentions one fact, which may be new to our American brethren. The Grand Lodge of Scotland hallows the nativity of St. Andrew.

When his pen was sweeping over the events of a hundred years, and gathering into his garner the prominent concerns of the Lodge of St. Andrew, it was right and it was necessary to introduce those dark years in which the furious tide of Anti-masonry beat upon our shores; although all was peace and sunshine then in Europe. He has given us a glowing description of that gloomy period. It was in 1826, the Anti-Masonic storm began — only a year after the sublime ceremonies when the Grand Lodge of Massachusetts, under M.W. Grand Master John Abbot, surrounded by thousands of Masons, laid the corner-stone of that splendid monument on Bunker Hill, which now looms up as a beacon of liberty over land and sea; only one year since the immortal Lafayette pronounced it, in the language of Masonry, well laid, true, and trusty, and Daniel Webster delivered his peerless Oration before a countless multitude. It seemed as though a mysterious Providence had inflicted this ordeal upon the Fraternity, lest prosperity should lead them astray after so many blessings.

This storm broke out in the wilds of New York, spread over the happy hills and vallies of New England, and culminated in Philadelphia. In Maine it was in some measure kept under by the good sense of the people; but Massachusetts suffered greatly; for this political disease shook the very Constitution of the State. It contaminated many good but very imbecile men in the pulpit and the church; and at last its virulence seized numerous members of the Legislature, which General William Sullivan, too noble to see innocence persecuted, tried in vain by his resolute and independent report as chairman of a committee, to repress. The Legislature had resolved to take away from the Grand Lodge the Act of Incorporation, granted in 1817; but before they could organize a Committee to search into pigeon-holes and ransack the chambers of the Temple, preparatory to such a step, the Grand Lodge cut the

Gordian knot, and surrendered their Charter. This astounded and disarmed the enemy; and all they could do was to pass an act to regulate swearing. It was in the midst of this excitement that the MEMORIAL and the DECLARATION, so ably drawn up by Brother Moore, appeared, and produced a saving influence. These have been judiciously preserved in this work.

It is a remarkable fact that in the very height of this political tempest, our brave and heroic brethren erected the Masonic Temple, which has since been sold to the United States for a court-house. Anti-Masonry raged about seven years; it then died obscurely from its own inherent corruption. During the height of its violence, many of the Lodges were closed, and the work of the Craft was suspended. The brethren, knowing that such political tornadoes could not last long, waited patiently till the persecution had passed. They stood firm, with very few exceptions, though the air was hurred with denunciations, pamphlets, reports of fanatic speeches, and hiring newspapers; and for a season, neither innocence, integrity, nor even modest reticence, were any protection against calumny. But, at last the public mind returned to calm reasoning, and was ready to do justice to merit; Freemasonry revived rapidly. It was never more flourishing than at the present day.

The history of Anti-Masonry is yet to be written; there is but one living, who can do it justice. Could he not be persuaded to undertake it?

The celebration of the Centennial Anniversary of the Lodge of St. Andrew, November 29, 1856, was a splendid affair. R.W. Samuel P. Oliver was then Master, and Charles J. F. Sherman, Senior Warden; C. Allen Brown, Junior Warden; Thomas W. Phillips, Treasurer; and A. A. Wellington, Secretary.

The appropriate welcome of Brother Oliver to M.W. Winslow Lewis, Grand Master of the Grand Lodge of Massachusetts—the reply, and speeches of R.W. Brothers John T. Heard, and Charles R. Train, Senior and Junior Wardens, and of other visitors, with the original odes and music, made this a superior and joyous festival. We have already referred to the able oration of Brother Willis.

Among the speeches at the Centennial Celebration, November 29, 1856, was the response of Brother Moore, Grand Secretary, to the sentiment given out, The antiquity and universality of Masonry. It was rich, exhibiting much antiquarian research, and logical; in parts very eloquent. "In the beginning of the fifteenth century," he observed, "Henry the VI., of England, asked of our brethren of that day, — *Where did Masonry begin?* And being told that it began in the East, his next inquiry was, — *Who did bring it westerly?* And he received for answer, that it was brought westerly by the Phœnicians." Brother Moore leads us to a far distant period of time, and shows that the "Dionysian Architects were employed by the Tyrians and Sidonians, and in the building of King Solomon's Temple, under the superintendence of Hiram, the widow's son; and undoubtedly some of these Dionysians were sent there by the King of Tyre, for the Jews were only bearers of burdens." To these Artificers, the most beautiful temples in Europe then owed their existence.

In the year A.D. 926, one of the predecessors of the King of England invited the Fraternity of Masons to the royal city of York. Here Brother Moore took a cursory view of Europe, and in other parts of the world, where various Lodges had been established. In the United States there were thirty-four Grand Lodges, and four thousand subordinate Lodges on the rolls of Masonry. The eloquent conclusion of this learned response we shall again refer to.

The centennial celebration of the purchase of the Green Dragon estate, March 31, 1864, was under Edward Stearns, Worshipful Master of St. Andrew Lodge, and originated in a motion of Br. A. A. Wellington, at a previous meeting. It was on this anniversary that M.W. Br. Winslow Lewis, Grand Master of Massachusetts, presented a touching history of the Old Green Dragon premises, drawn up by R.W. Br. Charles W. Moore, then absent in consequence of severe bereavement, which was listened to with deep interest. It was one of his happiest reminiscences.

He described the location of this ancient mansion, with its garden, bordering on the Mill pond, the favorite resort of boys, and where the late Brother Sampson often resorted with his fishing rod. He spoke of the "Long Room," where the Lodge convened, and where politicians, and clubs, and caucusses often met. There the Massachusetts Grand Lodge was organized, with Warren at their head. There, June 24, 1772, St. John's day was celebrated, after a large procession, and discourse by Rev. S. Fayerweather, when R.W. Joseph Warren was Grand Master; Joseph Webb, Deputy Grand Master; Paul Revere, Senior Grand Warden, *pro tem*; Thomas Craft, Junior Grand Warden; Samuel Barrett, Grand Treasurer; and William Palfry, Grand Secretary. The procession, then being rare, with its splendid regalia, was a novel spectacle to gazing crowds. The jovial scenes of that day are portrayed with graphic power. There was a Steward, Br. Eben Oliver, in particular, one of Shakspeare's very fat and rotund men, who at refreshment used to bring a huge bowl of punch, and going round with the bowl "half resting on his abdominal protuberance," presented a glass to each of the brethren with due solemnity. He tells us also of a waggish poet, Joseph Green, of wit and talent, who made the procession of the Grand Lodge a theme of his merriment, and quotes some verses. Here is one stanza:

"See, Buck before the apron'd throng,
Marches with sword and book along,
The stately ram, with courage bold,
So stalks before the fleecy fold;
And so the gander, on the brink
Of river, leads his geese to drink."

It was in this "Long Hall," St. Andrew's Royal Arch Chapter was first organized. Here too assembled the "Northend Caucusses," so influential in those days. Political clubs here met, and here Samuel Adams, John Hancock, and Doctor Joseph Warren often discussed public measures, and here the Roston Tea Party concocted their plans, and went forth as "Mohawks" to

prepare for their famous "Tea Party;" many of whom were no strangers to St. Andrew's Lodge. They sung an old song, fragments of which Brother Moore has been enabled to rescue from oblivion. Daniel Webster alluded on one occasion at Andover, to the old Green Dragon as the "Head Quarters of the Revolution," and also to John Gray and Paul Revere. The Old South was called by the Patriots the sanctuary of freedom, and the Green Dragon by the Tories a nest of "traitors." The "Long Hall" was used by Benjamin Dearborn for an Academy — by others as a dancing school, and by Robert Sandeman as a *Sandemanian Church*.

Br. N. B. Shurtleff, M.D. followed Brother Moore's narrative with a minute history of the old Green Dragon purchase. With the acumen of a lawyer he traced the title from James Glover, in 1635, through numerous mesne conveyances to the deed given the Lodge of St. Andrew, March 31, 1764. Anecdotes pertaining to men of olden time, who once owned this property, throw much light on Shawmut in its early days, when hundreds of acres were immersed in the mill pond, where houses, and stores, and splendid railroad stations now adorn a large area, and when the town of Boston, a hundred years ago, contained about 16,000 inhabitants, and now is a city of a quarter of a million, with its phylacteries enlarged by annexation of Roxbury and Dorchester, under his administration for the third time as our able and popular Mayor.

He tells us the large and noble elms now fronting the Granary Burial Ground "were striplings of two years' growth when this estate was purchased."

The Green Dragon Tavern was situated near Hanover Street, on what was once called Green Dragon Lane, now Union Street, on the left side, and in vicinity of the mill pond in the rear. The house, built of brick, was fifty feet front, and extended back thirty-four feet, with a large stable and outbuildings; in the second story was a large room called Long Hall, and with attic chambers. The bank being sloping, the rear was three stories; "the chimneys were substantially built on the side walls, and in the upper part was a railed walk. It was painted a dingy color, but within it was commodious and comfortable. It was located on a large lot, and the extensive yard in the year was a favorite play ground for the boys, near where Brother Moore in his speech remarked the young North Enders and West Enders often fought till repressed by the civil authorities. The name, said Doctor Shurtleff, thus arose: "In front of the building there projected from the wall an iron crane upon which was couched a Green Dragon. This peculiar mark of designation was very ancient, perhaps as old as the building itself. It was formed of thick sheet copper, and had a curled tail, and from its mouth projected a fearful looking tongue, the wonder of all the boys who dwelt in the neighborhood." When the building was taken down to enlarge the street, the Green Dragon sign disappeared and was irretrievably lost.

In 1828 a valuable building was erected on the premises. Prefixed to the celebration of this purchase is a perspective of this famous hostelry, where Warren's noble countenance, as he sat in the Grand Master's chair, illumined the Masonic Hall. It was prepared by the ingenuity of Doctor Shurtleff, and by those who once knew it, it has been pronounced a likeness, and is an ornament to this Centennial Memorial.

At the Annual Meeting of the Grand Lodge of Massachusetts, M.W. Grand Master William S. Gardner, recommended that at the next celebration of St. John the Evangelist, on the twenty-seventh of December, 1869, the hundredth anniversary of the installation of JOSEPH WARREN, the Revolutionary Patriot, be commemorated. R.W. Brothers John T. Heard, Sereno D. Nickerson, Charles W. Moore, W. Br. Samuel C. Lawrence, and R.W. Charles Levi Woodbury, in accordance therewith, were then appointed a committee of arrangements.

The twenty-seventh being Sunday, the twenty-eighth of December was substituted, when the Grand Lodge met in the Temple, and, after some stanzas were recited, the Grand Master made an eloquent Address on the occasion of this historic festival. It was a complete exhibition of the origin and progress and union of the Massachusetts and St. John Grand Lodges, in March, 1792. In this Address the patriotic virtues and lofty character of General Warren stand out in bold relief; it is a touching narrative of the death of this great man; one who, except when unavoidable, in all the numerous meetings of the Grand Lodge was never absent; and even met the brethren on the fourth of June, 1775, but a fortnight before he was slain in the Battle of Bunker Hill — hardly, as it were, doffing the pure lambakin apron to don the sword. There is something chivalrous in his death, and full of deep memories to the Masons. He was three times buried, once among the rubbish of the battle-field where he fell; again, April 6, 1776, his remains were taken up, and on the eighth, with funeral solemnities in King's Chapel, and after an eloquent eulogium from Br. Perez Morton — afterwards a distinguished lawyer — under the direction of the Massachusetts Grand Lodge, D.G. Master Joseph Webb presiding, were conveyed to the Granary Burying Ground, and laid in the tomb of George Richards Minot, a friend of the family; whence they were removed to the Warren tomb, under St Paul's Church, and afterwards, August 3, 1855, deposited in the family vault in Forest Hill's cemetery. At the funeral the remarks of Brother Morton were striking and appropriate, and they awoke a profound sympathy in every masonic soul in that solemn assemblage. He alluded to the "great master builder of the Temple, who fell into the hands of ruffians." "We searched in the field for the murdered son of a widow, and we found him by the turf and the twig, buried under the brow of a hill." Such was the illustrious Warren.

"He gave his life at Freedom's call,
The holiest sacrifice on earth;
St. Andrew's Lodge, who wept his fall,
Saw in his death a Nation's birth."

Ninety-seven brethren sat down at the centennial feast in the banquet-hall in the Temple. Distinguished Masons were present, and eloquent speeches were made. A few are reported in the work, but we have no space for extracts. They came from R.W. John T. Heard and William Parkman, Past Grand Masters; from Br. Hamilton Willis, Rev. Br. James A. Bolles, D.D., Grand Chaplain, and R.W. Charles Levi Woodbury, who took the Chair on the retiring of the Grand Master.

In this work there is a list of fifty-two Past Masters of St. Andrew's Lodge, of whom eleven are now living; also, there is a long list of members, from 1756-1862; then come the Autographs of early members, and other matter. There is also a copious Chronology, pp. 267-290; but there should have been an INDEX; no history nor work of science is complete without it.

This work, in the arrangement, embellishments, and typographical skill, is one of rare excellence and beauty. In all these respects it is in advance of any similar or purely masonic publication. The plates are artistically executed, and are fine specimens of plate printing. They do great credit to the committee and printers.

We cannot close this review in a happier manner than in the following extract from the conclusion of the eloquent response of Brother Moore, already referred to, November 29, 1856:—

"Masonry is indeed an universal Institution. History does not furnish its parallel. It exists where Christianity has not gone; and its claims will be respected even where the superior claims of religion would fail. It is never obscured by the darkness of night. The eye of day is always upon it. Its footprints are to be traced in the most distant regions, and in the remotest ages of the earth. Among all civilized people, and in all Christian lands, its existence is recognized. It came to our shores at an auspicious period; and it was here rocked in the cradle of Liberty by a Washington, a Franklin, a Hancock, and a Warren. Unaffected by the tempests of war, the storms of persecution, or the denunciations of fanaticism, it still stands proudly erect in the sunshine and clear light of heaven, with not a marble fractured—not a pillar fallen. It still stands, like some patriarchal monarch of the forest, with its vigorous roots rivetted to the soil, and its broad limbs spread in bold outline against the sky; and in generations yet to come, as in ages past, the sunlight of honor and renown will delight to linger and play amid its venerable branches. And if ever in the Providence of God, lashed by the storm and riven by the lightning, it shall totter to its fall, around its trunk will the ivy of filial affection, that has so long clasped it, still cling, and mantle with greenness and verdure its ruin and decay."

MASONRY AND CHRISTIANITY.

[From Brother Poore's Address at Washington.]

WITH the evidences which Freemasons possess of the intimate relations which existed between primitive Christianity and the Mystic Order, they may quote to any professed religious teachers who ignorantly oppose them the words of Cyril, bishop of Alexandria, in the year 412: "These mysteries are so profound and so exalted that they can be comprehended only by those who are enlightened. I shall not therefore attempt to speak of what is most admirable in them, lest by discovering them to the uninitiated I should offend against the injunction not to give what is holy to the impure, nor to cast pearls before such as cannot estimate their worth." And he also wrote: "I should say much more if I were not afraid of being heard by those who are uninitiated,

because men are apt to deride what they do not understand, and the ignorant, not being aware of the weakness of their minds, condemn what they ought most to venerate."

With Christianity, Freemasonry was introduced into Europe and Great Britain, where may now be seen, on an imposing cathedral, the identical signs and symbols which I have described as on the ruined temples of Egypt and of Greece, and at Jerusalem. Christianity had in turn availed itself of the mysteries, and woven into pagan rites the golden emblems of regenerated life. Do not think, brethren, that I would elevate Freemasonry to the equality of a rival with Christianity, or as necessary to the enjoyment of the inspiring truths of revealed religion. A man may be a good Christian, and yet be ignorant of Freemasonry; a man may be a bright Freemason, and yet not repent and believe—but Freemasonry is nevertheless the handmaiden of Christianity, aiding, assisting, comforting, and strengthening. We bow before the declaration of the Great Architect of the universe: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." "Judgment, also, will I lay to the line, and righteousness to the plummet;" and we all endeavor, I hope, to make ourselves worthy of a place in that foundation, square to the line, and upright for the plummet.

SEALS.

"SEALS are of great antiquity; they are, perhaps, older than the art of writing, and certainly preceded, for many ages, the invention of printing. Tubal-Cain, the son of Zillah, and in his line the eighth man from Adam, was the first artificer in brass and iron, and doubtless fashioned seals for the ante-diluvian patriarchs. Solomon had a seal of mystic form and devices, and the Arabians, to this day, attribute a talismanic influence to the seal of our ancient Grand Master. The seal has been used in all ages as a symbol of nationality and sovereignty, and is the most solemn evidence of the authenticity of legal as well as masonic transactions. No Lodge or intelligent Mason, anywhere on the globe, would recognize a Charter, Diploma, or Dimit, without the impression of the seal of the Grand or subordinate Lodge from which it purports to emanate. In requiring her subordinates, which were delinquent in that respect, to procure and use seals, this Grand Lodge but enjoined the observance of an ancient masonic usage. But the Grand Lodge did not indicate whether the seals were to be fashioned from metal, stone, or wood, This was left to the taste and means of the Lodges." — *Anon.*

OUGHT A MASON TO SHIELD A BROTHER WHO HAS COMMITTED A CRIME?

DEAR BROTHER MOORE, — There is some diversity of opinion as to the duties and responsibilities assumed by gentlemen on becoming members of the Masonic Fraternity. It is true that there are very many branches emanating from the main stem of Masonry, important in themselves as leading to a knowledge of its principles and theories, and of special interest to the brethren in defining the true character of their relationship to the Institution and to their fellow-members, yet there are really but few of the principal attributes of Freemasonry necessary to be understood in giving direction to a Mason's course of action in the absence of any applicable regulation. Very many persons associating themselves with the Institution, pass its threshold without comprehending fully its privileges, and do not see how safely they are guarded from any act of over-strained or misapplied philanthropy. Indeed many, partially indifferent to the study of its science, pass from the theatre of life ignorant of its characteristics, and without having acquired any practical knowledge of its countless virtues. The Constitutions of Freemasonry have their source in principles resting in the bosom of Deity himself; an existence without origin, incapable of modification or restraint. Love, virtue, and beneficence find there an abiding home; an incentive to every motive, and vitality to every moral suggestion of the heart. Love is Masonry; virtue is Masonry; that which is right, proper, and noble, is Masonry. Follow any path in benevolence and honor, and you are within the circle which circumscribes the Mason's sentiments and governs his course of action.

Persons stimulated in their conduct by impulses from a source so pure and potent, knitted together by the strongest ties of brotherhood, and feeling that by the mystic tie there is a common interest of identification in pain, suffering, and pleasure, imagine a difficulty in answering the question heading this article, viz.: "Ought a Mason to shield a brother who has committed a crime?" But this is no intricate interrogatory. Taking the above-mentioned characteristics of the Order as a guide, the response of virtue, honor, and justice, will be promptly and emphatically given in the negative. Treason, murder, robbery, theft, and arson, are offences against the criminal laws, punishable by imprisonment or death. Should a Mason offend in either of these, or in any other of like character, he, by the act, severs the tie which imposes the duty upon his fellows to succor him in cases requiring personal intervention. So far from its being the duty of a Mason to divert the ends of justice by screening a brother from the consequences of his guilt, and thus become a *particeps criminis* to the act, subject to the same punishment under the law, and exclusion from the privileges and sympathies of the Institution, it is his duty to suffer the law to take its course, untrammelled by his interference, be the consequences what they may.

As treason is enumerated among the penal offences, and possesses elements

of various modifications, we may properly pause here a moment to dwell upon its different phases in this connection. Treason may be fostered in a conspiracy against the life of a monarch, simply to transfer the ruling power from one individual to another, without intending thereby to effect any change in the principles of the government itself, or by betraying the State into the hands of a foreign power. In either case, should such a conspiracy be participated in to favor a party or friend, with no political end in view, it may properly be classed as criminal treason, and as such, subjects the perpetrators to capital punishment. On the contrary, should such a design be executed to rid the people of a despotic oppression, and to effect a modification in the principles of government, it may be safely placed under the political head, and as such, afford a brother the right of extending to another the benefits of the Institution. Indeed, the latter phase of the subject bears so close an identity to rebellion that it is scarcely possible to distinguish between them. This being the case, the subject is rendered still more difficult of solution. Political revolutions are held as justifiable by the enlightened portion of the world, and rebellion held as admissible by the fraternity of Masons. They seem to be one and the same thing in kingly and imperial governments, and differ only in terms, in popular government, where the sovereign power rests in the people. Strictly speaking, the term rebellion can scarcely be appropriately used when applied to a revolution in a federal or confederate government. If there is a difference between revolution and rebellion, an athetical student may possibly discover the line separating the two political positions; but a benevolent heart would scarcely pause to thread the labyrinth of such an investigation, were a hunted brother, accused of either offence, to approach him, seeking protection. He would at once, with open arms, take him to his bosom, and shelter him from heartless pursuers. In this act a Mason would be perfectly justifiable under the following old regulation: "That if a brother should be a rebel against the state, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they can not expel him from the Lodge, and his relations to it remain indefeasible." So, likewise, should a Mason shield a brother fleeing to him for refuge from the fanatical persecutions of any religious sect or society, whether such persecutions be sustained by a popular cry or state laws, or not.

The above paragraph is introduced to show that Freemasonry guards so very carefully the principles of its universality, ignoring entirely every feature of political partizanship, and religious sectarianism, that it is willing to allow the most liberal construction of its general regulations, in securing to its adherents a full exercise of their individual opinions, predilections, and natural inherent rights, while in Lodge fellowship. Freemasonry, therefore, stands committed to freedom of political sentiment and action, and to religious tolerance, without regard to country or sect. At the same time it emphatically discountenances the violation of any law, and reprobates criminal offences of

every hue and character. In abhorring personal crime, it can justify no act by which the law may be deprived of its power to administer its just award. To construe the fraternal relationship which the brotherhood hold to each other as warranting a member to intervene between an offender of the law and its operation, would be to prostitute its most sacred principles of virtue and justice. The evil effects need not be reverted to here, but are allowable to show the criminal enormity of such a course. Its tendency would be to reduce the Institution to a band of outlaws, — criminal confederates, ready, under certain circumstances, either by stratagem or intimidation, if needs be, to defend their fellows from a punishment deserved, and which the safety and common weal of a community demand. If any principle or landmark in Freemasonry could be so distorted as to give credence to a doctrine so repugnant to the instincts of our nature and our conceptions of morality and virtue, the good repute now adorning its honored frontal, and revered by the pure, the noble, and intellectual of the land, would soon become a "by-word and a reproach."

There is scarcely a Mason who may or not habitually attend the meetings of the Lodge, but is aware of the tenacity with which any principle of honor and morality is guarded by the brotherhood. The sensitiveness of the brethren in protecting these delicate points, and in giving their advantages to their fellow-craftsmen, and the fastidious care with which they adhere to the spirit of those virtues, is well calculated to mislead them while seeking their duty to an erring brother. There are not a few of the brethren who believe that in fulfilling their obligations to the Institution, they are expected to shield a brother, guilty of any crime, if called upon by him, under the signals of distress, to do so. This is evidently an error, a fallacy, an infatuation, growing out of a morbid idea of masonic duty. A Mason who by his own wilful act places himself beyond the pale of the Institution, can claim none of its privileges, nor flee to the horns of its altars for protection. This fact, however, is not to be construed as extending beyond this masonic limit: A gentleman becoming a member of the Order is not thereby shorn of his attributes as a man. He may, in the premises, exercise his own pleasure in that direction, as an individual, but he is not required to do so by any obligation under the mystic tie. On the contrary, such a course would be viewed with disfavor.

It is proper to assist a brother in distress; to remember him in prayer; to admonish him of his errors; to aid a reformation; to give him good counsel, and to warn him of approaching danger. But these duties are only expected of a Mason towards a brother in good standing. The Institution exacts no duty from its votaries towards a brother, which is not morally right and lawful. There are instances on record in which the brethren refused to give a brother a masonic burial who had been killed in a duel, simply on the ground that in fighting a duel he violated the law. These are strong cases, illustrating very clearly the position which Masonry occupies on this question.

While a Mason deports himself with circumspection, and keeps himself within the bonds of fraternal propriety, he justly claims the respect and love of his fellow-craftsmen. All that is lawful and right may and will be done

which can contribute to his happiness and prosperity. No slanderous report can be indulged or propagated to his prejudice or injury, particularly if the effect is to deprive him of a situation or impair his business. On the contrary, the brethren are to cherish his good name and guard his reputation, and, *all things being equal*, are to give him the preference over a profane, in appointments to office of honor and emolument. On this latter point there may be some difficulty in the minds of brethren who are members of a church which inculcates the principle "of preferring one another" in secular pursuits. Many hold their membership to the church as more binding upon them in this regard, than they do the duties imposed upon them by the fraternal admonitions of Freemasonry. Every one, more or less, concedes the superiority of the church of God, in all matters connected with the eternal interests of the human race, over all other institutions, it matters not how pure and elevated the moral precepts of such societies may be. The spiritual ties which knit together the hearts of its members, where true religion exists, can never be severed by time, nor weakened in the countless ages of eternity. The love of God, which cements the soul to beatified bliss, can not be circumscribed in its eternal comprehensiveness by a limit surrounding the most favorable system of ethics, however perfect they may be. Masonry, however, in its moral teachings, differing materially in many essential particulars from other institutions, can scarcely be classed as among the ordinary societies of the day. Although Masonry can not claim a divine origin, it nevertheless propagates every principle of the church militant, except that it is not the media of spiritual life. But in every other respect it is what the church is. Hence there should be no surprise felt when its devotees hesitate as to which of these two great engines of benevolence, devoted as they are to the moral advancement of mankind, possesses a preponderating influence in considering the claims of their respective memberships.

Therefore, between these two institutions "let every one be persuaded in his own mind," influenced entirely by the conscientious impulses of his own heart; but between all other institutions, Masonry can justly claim the preference. It is a happy reflection that in either case there is no restraint upon benevolent action. The sacred admonitions of one of our patron saints should stimulate all to love one another, whether in the Church or in Masonry. It is with the greatest veneration we behold that honored old man, bowed down with age, his snow-white locks floating in the breeze as he stands with his hands stretched in benediction, animated now with the same spirit of love which led him to a life of peril and sacrifice in his youth, with his physical energies fast declining, counselling the brethren from the warmth of his benevolent heart, — "My little children, let us not love in word, neither in tongue, but in deed and in truth."

Yours in fraternal love.

D.

RECORDS OF THE GRAND CHAPTER OF MISSOURI.

WE are indebted to the courtesy of R.W. Br. GOULEY, Grand Secretary, and avail ourselves of the occasion to tender our most grateful acknowledgments to him, for a copy of the printed proceedings of the Grand Chapter of Missouri, from its organization in 1846 to 1869, inclusive. They are contained in a volume of four hundred pages, which for the excellence of its arrangement, the beauty of its typography, and neatness of binding, is not surpassed, if indeed equalled, by any similar publication that has fallen under our notice. It is highly creditable to the good taste of Brother Gouley, under whose supervision it has been brought out, and to the excellence in workmanship of his printers. We are more gratified with the fine appearance of this volume, and the indications it affords of the past prosperity of the Grand Chapter, whose proceedings it contains, from the circumstance that it fell to our lot to install its first Grand High Priest, before the General Grand Chapter of the United States, at its Triennial Session at Columbus in 1846 — a thing of unusual occurrence, if not of doubtful propriety. We, however, were under orders, and sustained by high authority. Brother Gouley has our most sincere wishes that it may be his privilege and honor, to duplicate his volume at the close of another quarter of a century.

DEATH OF BR. JOHN KNOWLTON.

It is with no ordinary feelings of sorrow that we are called upon to announce the death of this most excellent and estimable Brother. We have known him and been more or less, in times past, intimately acquainted with his masonic zeal, attachments and services, and we freely, though with a melancholy pleasure, bear testimony to his worth as a man and his faithful services as a Brother. He died at Portsmouth, N.H., on Monday, August 1, aged seventy-five years. We think he was a native of that city, and of which he was for many years a leading and influential mechanic. He was deacon of the North Church there forty years; was formerly for many years director in the Mechanics and Traders' Bank, and the Portsmouth Steam Factory, and held various municipal and society positions. He was most extensively known throughout the State as Treasurer for a long series of years of the

Grand Lodge of Masons in New Hampshire, and was always present at the annual communication of that Body, having been re-elected to office for over twenty consecutive years.

His funeral took place at Portsmouth on the third of August, the Rev. Dr. Whiting, of Kanesville, Wis., his former pastor, officiating. There were in attendance, the DeWitt Clinton Encampment of Knights Templars, officers of the Grand Lodge of the State, and Saint John's Lodge, of which the deceased was a member, in full attendance, and a large number of brethren of other Lodges. The Portsmouth Cornet Band led the funeral procession to the cemetery. Brothers John Bennett and Thomas Clapham, two of the oldest residents of the city, and members of the DeWitt Clinton Commandery, were among the mourners in carriages. Few men of the old town of Portsmouth have of recent years gone to their graves more deeply regretted, or whose memory is more highly respected.

THE EARLY DAYS OF MASONRY IN AMERICA.

[Br. Poore's Address.]

Our British brethren determined in the year 1685, under the direction of Sir Christopher Wren, then Grand Master of Masons, that thenceforth others than operative craftsmen might belong to the Order, and that all free-born citizens, worthy and well qualified, might be initiated. But the symbols and phrases of operative Masonry were retained, to be used in illustrating speculative Masonry—thus preserving the time-honored Mystic Rites to aid in the elucidation of great truths, and in leading to a proper contemplation of the mysteries of revealed religion.

It was this British speculative Masonry which was transplanted to the American colonies, not a century and a half ago, and made to some extent a social institution. The gentlemen of Maryland and of Virginia were delighted with this new "mystic tie," and the progress of the Fraternity hereabouts was encouraged by the coming of brethren in the King's regiments, sent here to war against the French and their Indian allies. It was in these provincial and military Lodges that Br. George Washington learned to love the Craft he afterwards adorned.

The revolutionary struggle commenced, and Freemasonry cemented with the life-blood of her noblest sons the foundations of the infant Republic. Peyton Randolph, Grand Master of Virginia, died while presiding over the Continental Congress, at Philadelphia, and Joseph Warren, Grand Master of Massachusetts, fought and fell on Bunker Hill. Some of the brethren who were among the first in the field to defend the liberties of their land, received a Dispensation under which they worked, and during the revolutionary struggle

at least ten other military Lodges were formed. Among those who knelt at Masonic altars were those gallant generals, Brothers Harry Lee of Virginia, Sullivan of New Hampshire, Putnam of Massachusetts, Caswell of North Carolina, Ogden of New Jersey, Barton of Rhode Island, Gist of Maryland; and in the East, Washington, with his allies,—Lafayette of France, and Steuben of Germany. Truth bids me add the name of Arnold, who forgot his masonic lesson, turned a deaf ear to the teachings of St John, and followed the example of Judas. Alas! Bad men are to be found in every brotherhood!

DEATH OF R.W. BR. B. B. FRENCH.

OUR readers generally throughout the country, to whom the deceased was either personally or by reputation known, will receive with deep regret the announcement of the death of this distinguished and estimable Brother, at Washington, D.C., on the morning of the twelfth of August, at the age of seventy years. We have not room in our pages the present month, for a suitable memoir of him, and are therefore limited for the present to saying that he had been a resident of Washington for forty years, during nearly the whole of which time he was employed in public business. He was formerly reading clerk, afterwards clerk of the House of Representatives, and subsequently Commissioner of Public Buildings, and at the time of his death, or very recently, filled some place in the Treasury office. As a Mason there are few brethren now living who have been more active, more zealous, or more distinguished. He was several times Grand Master of the Grand Lodge of the District, and Grand High Priest of the Grand Chapter of Maryland. He also served as Grand Recorder of the Grand Encampment, and of the Grand Chapter of the United States, and over the former Body he presided as Grand Master for a Constitutional term of three years. He probably delivered more public addresses on Masonic occasions, than any living Mason in the country, and has contributed by his pen largely to the literature of the Craft. He loved Masonry, and rightly appreciated its importance as an auxiliary in alleviating the ills and promoting the best interests of humanity. Being of an eminently genial temperament, he was never more happy than when in the midst of his brethren, laboring for the benefit of the Institution, or in the accomplishment of some good and benevolent work. His death is truly a loss to the Institution, which he so much loved, and so long and faithfully served. The funeral of the deceased took place on Sunday the fourteenth, and was largely attended by his Masonic brethren and fellow-citizens, white and colored.

CENTENNIAL MEMORIAL.

WE have this month given up an unusually large number of our pages to a review of one of the most elegant masonic books ever published in this country or elsewhere, entitled "The Centennial Memorial of the Lodge of St. Andrew and the Massachusetts Grand Lodge." It is designed exclusively for the use of the members of the Lodge, and not for general circulation. Of its contents we have nothing at present to say. They are fully and ably described by the reviewer, a brother of high literary reputation and classical attainments, and whose long experience and labors in the fields of masonic learning, amply qualify him for a correct judgment. We may add, however, that one of the principal features in the work is the elegant oration of W. Brother Hamilton Willis, delivered at the Centennial Anniversary of the Lodge in 1856. It is a graceful and ably written composition, and will commend itself to the favor of its readers by its easy, flowing style, and extensive erudition.

THE CUBAN PERSECUTIONS.

SINCE our last we have met with the following more full particulars of the cruel persecution of our brethren in Havana, then referred to, furnished by private parties, who have since arrived in this country from the island. We regret that the name of the principal sufferer is not given, that he might receive the personal sympathies of his brethren, for his courage and endurance.

Of the thirty Masons who were lately imprisoned in the Moro Castle, in Havana, charged with having held secret Masonic meetings, twenty were admitted to bail on the twenty-second of June. Those that were released were Spaniards, and their bail was given by Spaniards. The other ten Masons still incarcerated are Cubans, and now lie in the noisome dungeons of the Carcel de la Habana, the most noted jail in Cuba.

A short time ago one of the ten, whose name for his own sake we cannot publish, was taken from the Carcel and whipped and scourged with sticks to oblige him to tell what he knew about the revolution. But he, like a man as well as Mason, refused to do so. He was then put on bread and water, and enclosed in a dark cell, receiving nothing but bread and water, suffering as the victims of the Spanish Inquisition used to suffer in the fourteenth and fif-

teenth centuries. No money or influence could buy his infamous jailers to provide him any relief from his tortures and when at last he became sufficiently emaciated, they again brought him forth. This time they whipped him with a lash two yards long, and a whipstock two feet eight inches long, the man to whom the cruel office was delegated standing some four feet from his victim while administering the cruel blows. The punishment for his obduracy (or manliness) was done in private, and he alone can or dare tell the story.

After he had been beaten some fifteen or twenty minutes, when again asked to tell, he replied, "I would sooner be dead than speak of what my brothers have told me, or what I may have heard at our meetings; for it was done under an oath that no true Mason can disregard while living." His heroism, however, did not prevent his again being incarcerated, and he and the other nine Cuban Masons now lie in the Carcel de la Habana. They have written several communications to the "Masons of the World," but the letters have all been intercepted, and the prisoners are now hopeless.

SWEDISH MASONRY.

THE initiation of the Prince of Wales into a Lodge over which the King of Sweden presides, and in which the Crown Prince officiates as Deacon or Expert, naturally excited much interest in the minds of English Masons as to the Swedish Masonic System. It is probably known to most of our readers that the Swedish Rite differs from all others, and offers some remarkable peculiarities to the intelligent student who undertakes the labor of investigating the origin and progress of the Craft in various nations. Swedish Freemasonry has passed through many phases, and retains visible traces of all. Founded, in the first instance, upon the broad bases of the symbolic grades, and adhering strictly to the regulations of the Grand Lodge of England, we find that the latter body nominated the Count de Scheffer as Provisional Grand Master over the Swedish Lodges in 1735.

But in twenty years a change came over the the aspect of affairs. Germany, the cradle of mysticism, poured forth her legions of Masonic dreamers; philosophical enigmas and cabalistic utterances usurped the place and scorned the simplicity of the ancient Craft; theories and subtleties were interwoven into the fine old system of the Craft. The result being the obliteration for a time on the Continent of Europe of the true and genuine principles of Speculative Freemasonry. The ancient ceremony of initiation was merged in strange and horrible tests, dismal chambers, glimmering lamps, gliding phantoms — all were employed by the innovators to deepen, while in reality they destroyed, the moral impression made upon the candidates.

In France the Rite of Perfection arose, but from Germany proceeded the Rite of Strict Observance, which gave birth to many clumsy imitations of Freemasonry. Baron Hund is believed to have originated the degrees of the

Strict Observance, and they appear to have been based upon the theory that the Ancient Knights Templars were the only true Freemasons — a very plausible supposition, and one which commended itself especially to the noble and high-descended.

In the writings of Werner we obtain more than a glimpse of the dramatic doings of the German Templars — initiations in cemeteries, where colossal skeletons and ghastly skulls appal the neophyte; where weird voices are heard and horrid shapes flit around, casting a momentary phosphoric glare over the darkness of the scene. Such were the main concomitants of the new system, and it spread rapidly through Europe.

Sweden embraced the rite of Strict Observance with ardor; but this was afterwards modified by Count Zinnendorf, who incorporated in its ceremonies several of the mystical lectures of the celebrated Swedenborg. The degrees have been scarcely altered since his time, and are now conferred in the following order: — First, the three grades of Symbolic or St. John's Masonry, the fourth grade being elect-Master or Fellow Craft of St. Andrew. Then the Scottish Master of St. Andrew, which entitles its members to civil rank in the kingdom. The sixth is the Knight of the East, in which the New Jerusalem and its twelve gates are represented. The next in order is the Knight of the West, or the True Templar-Master of the key; the jewel of this grade is a triangular key with five red rosettes, which refer to the five wounds of the Saviour. The Knight of the South, also known as "Favorite Brother of St. John," is the eighth degree; the jewel is a red cross, attached to a white ribbon, on which is embroidered the initial letters of the words, *Venite versum*. The ceremonies of this grade resemble those used by the Alchymists or early Rosicrucians. The ninth degree is called the "Favorite Brother of St. Andrew," and clearly shows the derivation of the whole system from the *soi-disant* Scottish degrees, promulgated so freely throughout the world during the eighteenth century. The three highest degrees are those of the "Brethren of the Red Cross," who are divided into three classes, thus: Members of the Chapter, Dignitary of the Chapter, Reigning Grand Master — a dignity enjoyed only by the King himself, who is styled the "Vicar of Solomon." The members of these three classes compose what is termed the "Illuminated Chapter," and no one can be admitted a grand dignitary unless he can show four quarters of nobility.

On the twenty-seventh of May, 1811, King Charles XIII. instituted the Order which bears his name, and decreed that its decorations and privileges should be restricted to Freemasons. In the original statutes, the King said: "To give to the Masonic Society an evidence of our gracious sentiments towards it, we will and ordain that its first dignitaries, to the number that we may determine, shall in future be decorated with the most intimate proof of our confidence, and which shall be for them a distinctive mark of the highest dignity."

Of this illustrious Order, the King of Sweden is perpetual Grand Master, and the number of Knights is limited to thirty — three being ecclesiastics. The badge is a cross of four points — ruby red, with a golden border, sur-

mounted by the regal crown, and it is worn pendant to a red-watered ribbon. The heir-apparent to the British Throne was admitted a member of this select body in the beginning of 1869.

From the rapid sketch which we have thus given, it will be seen that Freemasonry in Sweden, although it differs considerably from the system recognized by the Grand Lodge of England, is entitled to our warmest consideration and respect, and if a closer assimilation in the Ritual of the two Grand Bodies could be obtained, it would cement a permanent union between English and Swedish brethren. His Majesty, the present King, we are informed on high authority, is anxious to effect this desirable consummation, and His Royal Highness the Prince of Wales is also greatly interested in promoting a *rapprochement*, not only between the two Grand Lodges, but between the Illuminated Chapter and the governing bodies of certain English high grades. A deputation from the Supreme Grand Council 33° is charged with an important mission upon this subject to Stockholm, and we trust their labors will result in the spread of the genuine principles of the Ancient and Accepted Rite in the Swedish Kingdom. In any case we are glad to hail the interchange of fraternal courtesies between English masons and their brethren in Sweden, whose ceremonies and practices have hitherto been but little studied or understood. — *London Freemason.*

GRAND ORIENT OF FRANCE.

WE have received a copy of an official balustre, issued by Ill. Br. Josiah H. Drummond, Sovereign Grand Commander of the Northern Supreme Council, embodying the action of that Body at its recent session at Cincinnati, suspending and forbidding all Masonic intercourse between American brethren of the Scottish Rite and the Grand Orient of France, as a consequence of the recognition by the latter Body of the spurious Supreme Council at New Orleans, with the particulars of which our readers are already acquainted. The circular also recognizes the Supreme Council of France as the only legitimate governing Body of the Scottish Rite in that country and its dependencies. We regret that we are not able to give the balustre entire.

WE understand that the Ill. Br. Ernest Frolich, Chevalier de l'Ordre de Wasa, has been again entrusted with a Masonic mission to this country by H.M. the King of Sweden; and that one of the first results of his negotiations is that Captain N. G. Phillips, Grand Treasurer-General, and other members of the Supreme Grand Council 33°, are about to proceed to Stockholm on a visit to King Charles John, by whom they will be lodged and entertained in the Royal Palace during their stay in the Swedish capital. — *London Freemason.*

ST. ANDREW'S LODGE SUMMER FESTIVAL.

ST. ANDREW'S held its Annual Summer Festival at Echo Grove, West Lynn, on Saturday, the sixth of August, and was attended by the members and their families, including the children — for the latter of whom, the ladies and children — the occasion was particularly designed. The grove is one of the most beautiful and picturesque in this vicinity, and is provided with all the appurtenances usual and necessary for the enjoyment of the “young people,”— and all are *young* at such times. The arrangements were under the direction of a committee of the Lodge, and were successfully carried out; and when we add that our estimable brother J. B. Smith, the unrivalled caterer of this city, had the unlimited control of his own department, all acquainted with his facilities, good taste, judgment, and liberality, will readily understand that in this respect there was no deficiency. We believe the general decision of all present was that the occasion was one of unsurpassed enjoyment and pleasure.

THE LAST LODGE.

[THE National Masonic Hymn of Saxony, always sung before closing of the Lodge.]

When the last of the stars, dimly flashing,
 Sees old Time to its end hasten on,
 When planets to ruin are dashing,
 And the sun's light is pallid and wan;
 Through the halls where the Masons are founding
 Their Temple, majestic and grand,
 Shall be heard that last cry, loudly sounding;
 Hasten, brothers! the morn is at hand!

East and West, North and South, through all nations,
 The work at that call will have ceased,
 And the brethren, observing their stations,
 Shall look in calm faith to the East;
 Joining hands over valleys and highlands,
 Where each stands, in the land of his birth,
 Shall be seen, o'er all continents and islands,
 But ONE LODGE on the face of the earth.

To the Master's stern voice loudly crying, :
 Have the Masons obeyed My commands ?
 Comes the voice of the craftsmen, replying :
 Look with grace on the work of our hands !

In our feeble and poor earthly fashion,
 We have sought to hew out the rough stone;
 Let the depths of eternal compassion
 For the faults of our labors atone!

What's the hour? cries the voice of the Master;
 They answer: Low Twelve, but behold,
 The rays of Thy morning comes faster,
 To our eyes all its glories unfold!
 At His nod see all the veils rent asunder,
 And, while earth sinks to chaos and night,
 'Mid loud peals of the echoing thunder,
 Shall the brethren be brought to pure light!

DEATH OF THE GRAND MASTER OF DENMARK.

WE regret to learn from the *London Freemason*, that M.W. Br. Jacob Christian Cosmos Brastrup, the Grand Master of Denmark departed this life at Copenhagen, on the afternoon of Monday, the eleventh of July last. Br. Brastrup occupied the position of Privy Councillor, and was also the Minister of Justice and Public worship for the Danish Kingdom. He was chosen Grand Master of the Masonic Order in succession to his late Majesty, King Frederick VII., and ruled the Craft with great judgment and success. M.W. Br. Brastrup was, we understand, a member of the Lodge "Cebus Frederici VII.", at Copenhagen, and his loss is one which will be profoundly felt by the Danish brethren generally, who entertained for their lamented deceased Grand Master the warmest sentiments of affection and esteem.

AN IMPOSTOR.

WE are requested to caution the Lodges and brethren against the impositions of a swindler: a small, red-faced person, about forty years of age, and limps. He has a wife with him. He was at Columbus, Ga., in July, and has since been heard of at Wilmington, N.C., and Washington, D.C., on his way north. He appears to be an accomplished rascal, and has been quite successful in his depredations on the Fraternity. Any information respecting him will be thankfully received by M. M. Moore, Columbus, Ga., who will attend to his case.

MASONIC CHIT-CHAT.

SANDWICH ISLANDS.—We are gratified to learn that the old Honolulu Chapter of R.A. M. has recently been revived under a Dispensation from the Grand High Priest of the Grand Chapter of the United States, with a fair prospect of success.

CHINA.—M.E. James M. Austin, General Grand High Priest of the United States, has granted a Dispensation for the first Chapter of R.A. Masons to be held in Shanghai, Empire of China, to be named Keystone Chapter, No. 1. The petitioning members belong to a Lodge in Shanghai, working under a Warrant from the Grand Lodge of Massachusetts. The following are its first officers: W. C. Blanchard, H.P.; James Oliver Pendleton, K; Joseph L. Hammond, S. The Dispensation is dated July 27, 1870.

THE Grand Master of Missouri overruled a decision of the Grand Lecturer, that "a Lodge could not be opened in the Third Degree without first opening it in the two preceding Degrees," and was sustained by the Grand Lodge.

THE Grand Chapter of Connecticut does not consent to the proposition to make Past Grand High Priests of State Chapters permanent members of that Body. We do, because we think it would add to its dignity and strength, by interesting in its behalf an increase of the best talent of the branch of the Order it represents.

IN Nevada, a candidate having lost his index finger, cannot be initiated. Nonsense.

ANY Brother using the printed cypher-ritual fashionable in some parts of the country, should be expelled from the Institution at once.

IN North Carolina any Brother may be expelled for wilful disobedience of summons. Right.

A NOBLE ACT OF CHARITY.—The Brethren of Rio Janeiro are doing a noble work, as follows:—Lodge La Descricao, on the occasion of installation of its officers, has purchased from slavery seventeen young girls of color. Several other Lodges have already followed this example, and a society mainly, but not exclusively, composed of Masons, has been established with the object of releasing young slaves, particularly females. This is a realization of one of the noble objects of Freemasonry.

BROTHER CHARLES MCCLURE died recently at Ingersol, Canada, aged 112 years, 10 months, and 22 days. He was born in Ireland. He was made a Mason in the country of his birth, in 1775. He died a member of St. John's Lodge, at Ingersol. He had been a Mason ninety-five years, and was probably the oldest Mason in the world. Ten Lodges united in the solemnities of his burial. The deceased must have been initiated when eighteen years old, which would not then have been an unusual case.

M. M. POMEROY.—Mr. George E. Perine, who is said to be the best steel engraver in

the country, is engaged on a portrait 19 by 24, on steel, of this celebrated writer and politician—widely known from his position as the eccentric and dashing editor of *Pomeroy's Democrat*, New York. It is designed to be the finest specimen of a steel engraving ever produced in this country, and will be sold at the low price of two dollars a copy, or given as a premium to any person who shall send three new subscribers for the paper named, which is published at two dollars and a half a year. C. P. Sykes, New York, is the publisher.

THE New York Courier says,—"R.W. Br. Charles W. Moore, in the July number of the *Freemason's Magazine*, has given a splendid article on the subject of the 'Persecution of Masons in Cuba.' We are only sorry our space prevents its transfer to our columns."

WE regret to learn that some ambitious brethren in Vermont, are encouraging the introduction into their state, of the foolish imposition known as "Memphis Masonry,"—an imposition that has been scouted and denounced by every Grand Lodge in the world, who have thought the thing worthy of their notice. The next move will probably be the introduction of *woman masonry*. They are kindred swindles.

BR. JAMES RICE.—The funeral of the late Br. James Rice, Register of Deeds, who died in this city on the eleventh of August, aged sixty-two, took place at Trinity Church on Sunday, the fourteenth, and was attended by St. John's Lodge and the De Moly En-campment of Knight Templars, of both of which Bodies the deceased was a highly beloved member.

READ IT.—We invite the attention of our readers to the able article by our correspondent "D," in preceding pages, on the question, "Ought a Mason to shield a brother who has committed a crime?" The subject is one of vital importance to the best interests of our Institution, and it is treated with distinguished ability by our correspondent. A misapprehension of the duty and obligation in the particulars referred to, has not unfrequently led to serious and embarrassing consequences. We need not particularize, but recommend the article to the careful perusal of all our readers, but particularly the younger members of the Fraternity.

DEATH OF ILL. BR. JAMES PENN.—We learn from a circular just received from Ill. Br. Albert Pike, Sovereign Grand Commander of the Southern Council, 33°, (which, if we could spare the necessary space, we should be pleased to reproduce in our pages), that this distinguished brother died at his residence near Memphis, Tenn. on the twenty-first of July last, "leaving to his children an honored name, and to his Masonic brethren an illustrious example of fidelity and devotion to the great principles of Freemasonry." He had filled the office of Grand Master in Alabama and Tennessee, and was Lieutenant Grand Commander of the Southern Council.

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Wm. W. Pierce
S. Molder



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GRAND LODGE OF QUEBEC.

THE following paragraph, from the leading article of the *London Freemason* of August 13, has been sent to us, with the request to give it a place in our pages : —

“ We have great pleasure in publishing the following extracts of the recognition of the Grand Lodge of Quebec by several American Grand Lodges, and we rejoice to find that a movement so just in its origin, and temperate in its progress, is rapidly approaching the goal of a merited success. The brethren of Quebec may rest assured that the ill-advised action of the Grand Lodge of Ireland, in attempting to ignore the legality of the Quebec Grand Lodge, meets with neither the sympathy nor the support of the English Craft, although a formal expression of opinion to that effect has not been pronounced by the Grand Lodge of England.”

We should very gladly unite with our London Brother in rejoicing in what he esteems to be “ a movement so just in its origin, and temperate in its progress, and rapidly approaching the goal of a merited success,” as would be the termination of the unhappy difficulties which have arisen among our brethren in Canada, if we could see any plausible reason for so doing ; but, at present, such a desirable consummation appears to us to be as remote and unapproachable as at any previous period of its history. The subject was before the Grand Lodge of Ontario, or Canada, at its recent annual communication, and was discussed with much animation, and, if report be true, an unnecessary

amount of acrimony, and was finally decided adversely to the claims of the new Grand Lodge of Quebec. This vote necessarily leaves the controversy in continuance for at least another year. We regret the action of the Ontario Body, because we believe the result will be to widen the breach, and intensify the asperity and unfraternal feeling already too manifest between the parties: while we also believe that it is injudiciously deferring a result, whatever its merits may be, which has been forced upon it by circumstances beyond its control, and which it is safe to regard as a foregone conclusion. The new Body is too strong both in numbers and respectability, and is too ably sustained at home and widely countenanced abroad, to readily yield what it honestly believes to be its logical and lawful rights. It has already been recognized by many of the most respectable Grand Lodges in this country, while others are holding the subject in abeyance, in the hope that the parties may ultimately accommodate the matter between themselves. It has also a strong party in England, and the probability is that the mother Grand Lodge of that kingdom will, before the year expires, enroll itself on the side of those of its sister Grand Lodges here which have accorded it their countenance.

As indicating the views entertained by one, at least, of the recognized Grand Lodges in the "Dominion," we give the following extract from an able report on the subject adopted by the Grand Lodge of Nova Scotia at its annual communication in June:—

"In reviewing the whole subject, your committee has come to the conclusion to recommend a full and unqualified recognition of the Grand Lodge of Quebec as the supreme governing Masonic Body in that Province.

"Were any other recommendation presented, they feel that this Grand Lodge would be placed in a false position, especially as regards jurisdiction; and recognizing, as they do, the unalterable principle of the right of each of the four Provinces comprising (under the British American Act) the Dominion of Canada to govern masonically within their own territorial limits. They hold, therefore, the position assumed and claimed by the brethren in the Province of Ontario in exercising jurisdiction over the Province of Quebec to be utterly untenable and contrary to every principle of masonic jurisprudence within the knowledge of your committee. Your committee have no desire to lengthen their report by statements of opinion upon the application of this case to every known principle of masonic law. Recognized and standard authorities are so explicit upon a subject thoroughly and carefully investigated, until resulting in conclusions acknowledged by the Grand Lodges of the world to be correct and proper, that it would be a work of supererogation, on their part, to attempt to do so, further than, in this connection, to express their firm conviction and belief that each of the four Provinces (confederated

politically) have exclusive jurisdiction in that Province, and that any Lodges chartered and existing by any other authority whatever, must be declared irregular, and the members clandestine."

The adoption of this report, and the unanimous recognition of the new Body, which followed by a sister Grand Lodge so closely allied to it in location and interest, is of more importance, perhaps, than any similar action by any Grand Lodge in this country would be, as showing that the controversy is extending, locally, in a way which, if not checked, must ultimately disturb the peace and prosperity of the Order throughout the whole Dominion. And this is a probable result, which should receive the careful and fraternal consideration of all the parties to the controversy, and lead to a final and amicable adjustment of their difficulties, even at the sacrifice of some personal or sectional prejudices.

We understand that there are, at the present time, forty-one Lodges working within and acknowledging the jurisdiction of the new Grand Lodge of Quebec, besides seven Royal Arch Chapters and two Encampments of Knights Templars, which are also located in the district, and in sympathy with it.

A. AND A. RITE IN CALIFORNIA.

WE learn from the *Masonic Mirror*, at San Francisco, that there are now nineteen chartered Bodies of the four divisions of the A. and A. Rite in existence in California, and that several have recently been organized in Oregon, and all are in a prosperous condition. The first Body of this Rite established in California was California Lodge of Perfection, No. 1, at San Francisco, in 1866, and is still in a healthy condition, having the names of some of the most distinguished Masons in that city on its roll. The next was Pacific Lodge of Perfection, No. 2, at Marysville, organized in the same year, as was also Palestine Lodge, No. 3, at Sacramento. There are also Lodges of Perfection at Grass Valley; Placerville; two at San Francisco; one at Stockton; one at Vallejo; one at Petaluma; and another at Woodland. In addition to these, there are four Councils of Princes of Jerusalem: one at Sacramento; one at Grass Valley; one at Placerville; and one at San Francisco. There have also been established Chapters of Rose Croix at Sacramento, Grass Valley, Placerville, and San Francisco;

and two Councils of Knights of Kadosh at San Francisco and Sacramento.

Our Brother of the *Mirror* says, "the pre-requisite to become a Scottish Rite Mason, is to be a Master Mason in good standing in the Lodge of which the applicant is a member, and owing due allegiance to the Grand Lodge of the State; none others can become members of the Scottish Rite, and suspension or expulsion in Blue Lodge, deprives the delinquent member of all rights and honors and privileges in the Scottish Rite until reinstated in the Blue Lodge below."

GRAND LODGE OF ENGLAND.

WE are indebted to the politeness of Br. Hervey, Grand Secretary, for a copy of the Proceedings of the Grand Lodge of England, at its Quarterly Communication holden at Freemason's Hall, London, in June last. In the absence of the Grand Master, the Earl of Zetland occupied the chair, assisted by the Provincial Grand Master for Cambridgeshire, and the Earl of Carnarvon, Deputy Grand Master-elect, and the other officers of the Body.

After the transaction of some local business the Installation of the new Deputy Grand Master took place as follows—the brethren standing to order while a prayer was offered by the Grand Chaplain.

The R.W. Br. THOMAS HENRY HALL, Provincial Grand Master for Cambridgeshire, acting Deputy Grand Master, by command of the M. W. Grand Master, then administered the obligation to the Earl of Carnarvon, the Deputy Grand Master, who was afterwards invested and placed in the Chair, as the Acting Grand Master, by the Earl of Zetland, P.G.M.

"Whereupon, SIR ALBERT W. WOODS, *Garter*, Grand Director of Ceremonies, proclaimed the Right Honorable Henry Howard Molyneux, Earl of Carnarvon, Baron Porchester, of Highclere, in the county of Southampton, one of Her Majesty's Most Honorable Privy Council, &c., &c., &c., Deputy Grand Master, and his Lordship was saluted in ancient form."

The usual Boards of Management were then elected, and the Report of the Board of Benevolence was received and adopted, from which it appears that that Board distributed to petitioners for relief during the months of March, April, and May last, £1,509, or about \$7,500, which,

in view of its other magnificent charities, is most creditable to the Grand Lodge.

A pending motion offered at the previous Communication, for the appointment of a "committee of inquiry into the merits of the various systems of working," with a view to a greater uniformity among the Lodges, was discussed and finally rejected, mainly on the ground that whatever the existing differences may be in reference to the *Lectures*, there is a sufficient uniformity in the *Work* and ceremonies, for all practical purposes, and that any attempt to go beyond this would be attended with great difficulties and dissatisfaction among the Lodges. The decision was undoubtedly wise. Verbal uniformity, if at all attainable, can never be more than temporary, even in much smaller Grand Lodge jurisdictions than that of England. The experiment has been often tried in this country, and as often failed. Uniformity of ceremonies, and in all the essentials, is more easily attainable, and should be insisted upon as absolutely necessary for the maintenance and unity of the Institution.

The proposition for the purchase of an organ for the use of the Grand Lodge at an expense not exceeding \$3,000, was submitted, and after debate was carried. The objections to the motion were, first, that the Grand Lodge could not, just at this time, well afford the expense; and, secondly, that a less expensive organ or harmonium would answer the purpose intended. It was also contended that as the organ would be but seldom used, and then only for a few minutes at a time, it would be continually getting out of order and speedily become deteriorated from this cause. The objections were, however, finally overcome, and the organ ordered, as stated.

The contributions of the Lodges to the Fund of Benevolence for the months of January, February, and March, were a little over \$9,000; and the amount received for registering fees and certificates, was about \$9,500.

GENERAL Robert Anderson, the hero of Fort Sumpter, is dangerously ill and we hear it whispered, almost in destitute circumstances in Europe. This is a disgrace to our Government. General A. is a perfect model of the Christian soldier, and has become poor in earthly goods, through loss of health in serving his country. He is a devoted, faithful Freemason, and a worthy Knight Templar. It is pleasant and gratifying to think how generously many of our prominent soldiers have been provided with houses and lands, and bonds, but all this only makes this injustice to Anderson the more glaring and odious. — *Loomis Journal*.

DISTRICT CONVENTIONS, 33°.

By a regulation of the Supreme Council for the Northern Jurisdiction, adopted soon after the union, the power of conferring the Degree of Sovereign Grand Inspector-General was limited to that Body when assembled in annual session. This regulation, on trial, was found to operate unfavorably upon new candidates, who might thereby be delayed in their initiation for an entire year after their admission, and even then, in many cases, be subjected to the necessity of traveling a thousand miles or more in the accomplishment of their object. At the late session of the Body in Cincinnati, this regulation was so modified as to authorize the Deputies, under the authority of the M.P. Grand Commander, to call conventions of the Inspectors within their respective districts, and therein to confer the degree on candidates who had been previously elected to receive it by the Supreme Council. The first of these conventions, of which we have any information, was held at Newport on the evening of the 24th of last month, under the presidency of Ill. Br. N. H. Gould, Deputy for the District of R.I., when the 33° was formally conferred upon Ill. Br. James B. Brayton of that place, in the presence of a sufficient number of brethren of the grade. At the conclusion of the ceremonies, the members of the convention, with the principal members of the Rhode Island Consistory, 32°, as guests, on the invitation of Ill. Br. Brayton, repaired to the Aqiudneck Hotel for supper, where they passed a pleasant hour in social festivity and enjoyment. The occasion was an agreeable one, and well calculated to interest and encourage the brethren of the district in the good and beneficent work in which they are engaged. The visitors were cordially received and hospitably entertained. Not having been in Newport for several years — indeed, not since it has attained to its great notoriety as a fashionable watering-place — the visit was personally one of the highest gratification. Through the politeness of Br. Brayton, we were afforded an opportunity of viewing all the prominent points and localities of the town, and of seeing something of the outside enjoyments of fashionable life. We have seen something of this in other parts of our own country and in foreign lands, and the impression left on our mind is, that Newport, as a “fashionable watering-place,” in its natural beauties, its peculiar adaptation, its splendid beach, mild atmosphere, beautiful drives, and elegant structures, is without a rival, either at home or abroad.

Of course all our district conventions cannot be held at Newport, but each district has its own extrinsic points of interest, and whether these be attractive or otherwise, we are well assured that these periodical assemblies, under proper management, cannot fail to afford the brethren sufficient compensation for their attendance, while we are equally assured that they may be made important agencies in the growth and prosperity of the Rite. The members of the grade, however, more especially in the district where the convention is held, should feel it a duty, if not an imperative obligation, to obey the summons of their Deputy, when received; and if, as in the foregoing case, the members of the grade in the neighboring districts were invited to be present, the interest and value of the occasion would be increased.

FRANCO-PRUSSIAN WAR.

IN our last issue we noticed a movement by the German Lodges of this country, having in view the collection of funds for the relief of disabled soldiers of that nationality—being members of the Masonic Fraternity—and the families of such as have fallen, or are suffering from the effects of the cruel and lamentable war now raging on and near the banks of the Rhine. We have since received an official communication from the M.W. Br. Babaud-Larivière, Grand Master of the Grand Orient of France, dated at Paris, the 8th of August last, addressed "*A toutes les Puissances Maconniques, a tous les Ateliers, a tous les Macons,*" in which he warmly appeals to the sympathies of benevolent masonic brethren everywhere, and invites an international masonic subscription for the relief of the suffering and their families, without distinction of nationality. The Grand Orient has started the subscription with 3,000 francs, to which the members have, individually, added 11,000. The Council of the Grand Orient have also established a hospital (ambulance) at the Masonic Hall, 16 Rue Cadet, Paris, under the charge of a large and responsible committee, of which Br. D. St. Jean is president, and to whom communications may be addressed.

There are no French Lodges in this jurisdiction, but there are quite a number in other States, and there are more or less French brethren in all of them. This appeal, however, is not made exclusively to brethren of any nation, but to the Fraternity at large, and in behalf of unfortunate members and their families. Beyond this fact, Masonry does not stop to inquire. She cares nothing for the nationality,

language, or race, of her suffering children. It is sufficient for her to know that they need her assistance. In this broad view of the subject, and entertaining no doubt that any contributions which may be made will be wisely and impartially appropriated, we commend the appeal to the favor of the Lodges and brethren of America. We presume the French Consuls in this city and New York would very willingly take charge of any contributions that might be entrusted to their care, or they could be forwarded directly to the Grand Master at Paris.

THE LATE BR. BENJAMIN B. FRENCH.

THE Supreme Council for the Southern Jurisdiction held a "Lodge of Sorrow" at Washington, D.C., on the 23d of August last, in commemoration of the death of the late Ill. Br. Benjamin B. French, Lieutenant Grand Commander of that Body. The exercises took place at the Metropolitan Church, and were conducted by the Sovereign Grand Commander, Ill. Br. Albert Pike, according to the Ritual of that Council. The attendance of Masonic Bodies and brethren of the various grades, and citizens generally, more than filled the space chosen for their accommodation. The ceremonies were solemn, august, and impressive beyond anything we recollect to have read as having taken place on any similar occasion. The address of the Grand Commander was appropriate, eloquent, and feeling, as was the biographical sketch, by Grand Secretary Mackey, which followed, and did ample justice to the character and labors of the deceased. We should be pleased to quote liberally from both these excellent productions, did our space permit. In concluding his remarks, Br. Mackey cited the following beautiful dirge (written by the deceased some years ago), as appropriate to the occasion:—

List to the strokes of the bell—

High Twelve!

Sweet on the ear they swell

To those who have labored well—

And the Warden's voice is heard;

From the South comes the cheering word,

"In the quarries no longer delve."

Again, 'tis the Warden's call—

"High Twelve.

"Lay aside gavel, hammer, and maul,
Refreshment for Craftsmer all
By the generous Master is given
To those who have cheerfully striven,
 • "Like men, in the quarries to delve."

There is, to each morsal's life,
 High Twelve !
In the midst of his earthly strife —
With earth's grovelling luxuries rife —
The voice of the Warden comes,
Like the roll of a thousand drums,
 " In earth's quarries no longer delve."

List to the tones of the bell —
 High Twelve —
As if from on high they fell,
Their silvery echoes swell ;
And again the voice we hear,
As if from an upper sphere,
 " Hence for heavenly treasures delve."

There shall ring in the world of bliss
 High Twelve !
When relieved from our work in this —
If we've lived not our lives amiss —
The Master shall call us there,
Our immortal crowns to wear,
No more in earth's quarries to delve.

Thus speaks our brother from the tomb. For him, "High Twelve has struck. The Master has called him from labor, and now he wears his "immortal crown."

STRASBURG.

THE following brief description of the Cathedral of Strasburg, which has recently been partially destroyed by the Prussian army, is given in the London *Freemason's Magazine* : —

"The Cathedral of Strasburg, and, above all, its tower, begun in 1277 by the architect Ervin, of Steinbach, is a masterpiece of Gothic architecture. This edifice, as a whole and in detail, is a perfect work, and is worthy of admiration : it has not its equal in the world. Its foundation has been so solidly planned that, notwithstanding the fragile appearance of its open work, it has resisted, even to the present day, storms and earthquakes. This prodigious work spread, far and wide, the reputation of the Masons of Strasburg.

FOR OUR LADY READERS.

ON one of those fine summer evenings which have been so frequent lately, we sought rest and change of air under the hospitable roof of a dear friend and brother, who resides near the Neeshamony before it outflows into the river Delaware.

It was a lovely night: the stars were bright; the sky cloudless; the air fresh and invigorating; and we were induced by some ladies and gentlemen, who, like ourselves, were guests, to walk and enjoy the freshness, and hear the voices of the night, learn and listen to the joyous music which innumerable living things were giving from their tiny unseen homes.

It fell to our lot, lame as we are with gout, to have for a companion a sweet, charming, artless woman, whose bright eyes, quick perceptions, cleverness, and cultivation made us in our old age young again. Very soon after the walk began, she archly asked if it was true that we were a Mason. We propose to give the dialogue as near as we can now remember it.

"My child, why do you ask that question?"

"Oh, because I do so want to know all about Masons, and Pa tells me that he cannot give me any information."

"Then your father is a Mason, is he?"

"Yes, I think so."

"Why do you think so?"

"He stays out late every now and then, and he says he was at the Lodge."

"Is that the only reason you have for thinking so?"

"He often talks about Masons, and from what he says, it appears that he knows all the Masons do."

"Well now, tell me, what do you wish to know?"

"I want to know the secrets, all the Masons do in the Lodge, what they say, and how they do."

"Well, my child, you could not understand the secrets if I told you."

"Yes, I could, if you would explain what they are."

"Will you let me ask you a few questions before undertaking to tell you the Masons' secrets? It may enable me to make you understand them better."

"Yes, certainly, sir, and I will answer them if I can."

"Did you ever in your young, bright life feel a vague, undefined, but powerful influence, which exercised over your thoughts and actions a spell, which made you at times happy and then taciturn, joyous and desponding by turns, the central object of all your reflections being some one whom you had more or less frequently met in society?"

"Oh, I know exactly what you mean; but I won't tell you any of my secrets. You are not my father confessor, and of course I won't confess to you."

"Pray, my child, why will you not answer my question, yes or no. Surely there is no telling your secrets by just giving a reply to that one question."

"Oh, yes, there is. If I say I have felt what you describe, then you will say I have been in love, and that is a secret I won't tell."

"Do you admit, then, that simply answering a question is divulging the secrets of your heart, shut up as they are in that holy temple, and guarded by your modesty, loveliness, and discretion."

"Yes, to certain extent it would be telling my secrets, or those of any lady; for if she admitted she had these feelings, the reason is obvious, and no one ever lived as long as I have, and not been under that spell as you describe it."

"Then you, who have lived so long as you say, must have been under this spell, for you certainly cannot be an exception to your own rule."

"Now that's not fair for you to put such a construction on what I said."

"Why, my child, you said it thoughtfully, did you not?"

"I said it in answer to what you said."

"Am I then not to believe it, only because you said it in reply to my remark? What test is to be given in mutual conversation as to the real opinions uttered, if the replies are not the thoughts of the speaker?"

"Oh, you are mixing up things so. You bother me, and I will say more than I intended to."

"Darling child, I don't wish to bother you, or make you say more than you intend, by simply asking you one single question."

"No, I know you don't, but I can't answer your question."

"Why, because if you do, you will tell me your secrets?"

"Yes, that's it exactly."

"Well, then, do you not think you ought to tell me your secrets?"

"Why, no, certainly; why should I?"

"Don't you think they will interest me?"

"No, and if they did, they are my own affair, and not to be told."

"Ah, then, your heart, the lovely temple where your affections and virtues, wishes, hopes, all that is sacred, are kept enshrined, is not to be opened to the gaze of every questioner, and yet you wish me to open the great masonic temple, where are kept the secrets of the Masons, and tell you their secrets."

"Is a Mason's temple like a heart, and are masonic secrets like those holy thoughts that dwell in our hearts?"

"Yes, my child, exactly. Woman's heart is a temple: the door can only be opened *first* to her love, and once so opened, she can have nothing in her heart which can live without the care and confidence of that love. The masonic temple can only be opened to that first holy desire to 'have light,' and, when closed, it can never be opened except as at the beginning. There is no partnership in Masonry as there is in love, and the secrets of the Mason live in his heart, and die with him, till his immortality reveals before God all things that were.

"You are preaching a sermon."

"Oh, no, child, not a sermon; I am telling you the secrets of the Masons: you asked me to tell them."

"You have not told me a single thing, for I listened attentively, and you have not said anything about the secrets of Masons."

"You have not answered the question I proposed before complying with our request, and which you said you would answer."

"Oh, that has nothing to do with Masons' secrets."

"No? it has to do with your secrets, you say."

"But it is the Masons' secrets I want to know — not to tell you mine."

"Why should you expect greater confidence *from* me than you choose to give *to* me."

"I don't know."

"Listen, my fair young friend, if you won't tell me your secrets, why should I tell you mine."

Our friends, who in the walk had preceded us, by this time were lost to both memory and view. We were diverted from our reverie by the sound of voices calling out for our whereabouts. They found us at last, and were very curious to know about the flirtation, as they called it. All their efforts were unavailing, for my charming companion and myself were both Masons enough then, to *keep our own secrets*. — *Keystone*.

THE INFALLIBLE.

NOTWITHSTANDING the fact that the Jesuit General that rules the Romish Church, forced the Infallibility dogma through the Ecumenical Council, current events are about to demonstrate that his Holiness, the Pope, is a poor fallible mortal after all, and that he will soon be obliged to hug his empty dogma, instead of the temporal power heretofore wielded. Little by little "the horn that speaketh great things," has been shorn of its temporal power, and now, at the very time it has "made itself equal with God," Providence hath decreed its humiliation. The withdrawal of the French troops gives Rome to Italy, and we know too well the spirit of the Italian people to believe that they will be slow in taking their own again. With temporal power gone, and his bulls and anathemas laughed at by the world, what advantageth it that the Pope hath gained a decree of *infallibility*? That, even is bound to fall as still-born as his anathemas. The world progresses in spite of Jesuitical intrigue, and the Jesuit General, who rules at Rome, instead of the Pope has gained nothing by forcing through a ridiculous dogma against the common sense of the whole world. What a change has come over the spirit of thy dreams, oh Popery! Once, a bull against Masonry would have closed every Lodge on the Continent of Europe, and sent their members to the Inquisition. Now such bulls are laughed at, and Catholics as well as Protestants meet around the common Altar, notwithstanding the anathema pronounced against them for so doing by the Jesuit General of the Vatican — for it is he, and not the Pope that speaks.

Should the Pope conclude to take up his residence in America, if he will leave the Jesuit General behind, we will treat him with all the respect due his rank in the Church — but we acknowledge but one God, but one Infallible Being, all others are false. — *Masonic Mirror*.

MASONIC DRESS.

THE Grand Lodges of the United States have, we think, unanimously adopted as the Masonic Dress, black suit, black silk hat, white gloves, and plain white aprons. The following from the *Freemason*, London, will be of interest to our readers:—

DRESS.

At the revival in 1717, it was directed—and, that there might be no mistake about the matter, the canon was inserted by Anderson and Desaguliers in the earliest code of lectures known—that the symbolic clothing of a Master Mason was—“skull-cap and jacket yellow, and nether garments blue.” After the middle of the century, he was said to be “clothed in the old colours, viz., purple, crimson, and blue;” and the reason assigned for it was, “because they are royal, and such as the ancient kings and princes used to wear; and we are informed by sacred history, that the veil of the temple was composed of these colors; and, therefore, they were considered peculiarly appropriate to a professor of a “royal art.” The actual dress of a Master Mason was, however, a full suit of black, with white neck-cloth, apron, gloves, and stockings; the buckles being of silver, and the jewels being suspended from a white ribbon by way of collar. This disposition prevailed until the Union in 1813, when it was ordered that, in furniture, the Grand Officers should be distinguished by purple, the Grand Stewards by crimson, and the Master Mason by blue, thus reverting to “the old colors” of our ancient brethren.

ORIGIN OF THE TERM FREEMASON.

DR. BUCHAN says:—“The members of the building fraternities were called Freemasons, not because they were free men, that is to say, that being masons, and having granted to them, as such, the king’s place, or freedom of his kingdom, they were free as masons to work anywhere, but they were not altogether free, apart from that character, for, as men, they were not free to intermeddle with the politics or other affairs of the country; but as members of the building fraternities, their presence is needful in the kingdom for the purpose of carrying on the building; and in order to encourage and protect them, the Masonic Fraternities receive by charter or otherwise the protection of the ‘King’s place,’ which he titled them to be held free as masons from all molestation, and being employed on the magnificent buildings then erecting for the church, they, therefore, received the protection of the church also. Hence, having the freedom of their country in their masonic capacity, —and they were doubly free,—no noble, nor any one daring to insult, attack, or enslave them because they were the Freemasons.”

JAWBREAKING MASONIC NAMES.

OUR cotemporary, *The London Freemason*, says: "The following are the names of some of the Parsee brethren, members of a Lodge at Bombay. Fancy a muster-roll like this—Limjee Jamsetjee Bottleboy; Cowasjee D. Furdoonjee; Dhunjeebhoy Pestonjee; Rustomjee Nusserwanjee Khory; Rottonjee Manockjee; Jamsetjee Eduljee Treasurywalla."

Well, we admit that these names may be jawbreakers to our English cousins, but to us Americans who visit our Choctaw, and other Indian Lodges, where the aboriginal is in his native purity, they are not so hard to crack your jaws with. What would our London friend say to such names as these of Agochee Lodge No. 3,170, Choctaw Reservation, which are quite familiar to all American Masons? Gnosticau-Kabalaw-Pika-Faw; Yu-lee-ngan-squaw; Tam-sheehai-foo-foo; Kwook-foo-ling-Peter-gochee; Pokee-tuk-kee; Choon-i-watchee; Shoo-fly-don't-bodder-mechee; Sun-yunk-manitow. Our American Indians cannot be beaten in nomenclature by any British Indians. — *Pomeroy's Democrat*.

[Good! — Brother Tisdall's hard to beat, anyway!]

HOW USE DOTH BREED A HABIT IN A MAN.

WHO that has ever travelled through agricultural districts but must have observed the striking difference in the appearance of even adjoining farms or plantations. On one, the dwellings are in excellent condition, clean, bright and inviting; the barns, stables, cribs, dairies, sheds, and other essential buildings are in the best of repair; the fences intact; the trees and shrubbery well trimmed, pruned, and thrifty; and every living thing about the premises wears the look of health and vigor. On the other, the human habitations are rickety, tumble-down edifices, and every other building about the place is the picture of ruin and dilapidation; broken-down fences, dead and decayed trees, sickly shrubbery, and a wilderness of weeds denote the lazy, shiftless owner; and the melancholy looks of his lean and half-starved animals show his neglect and inhumanity. The one is the type of industry, prosperity, and comfort; the other, of laziness, dreariness, and misery.

To a certain extent, it is just so in Masonic Lodges. In one, everything is clean and tidy. The carpets and chairs are neither musty nor dirty; the regalia is bright and fresh, aprons are white and crisp, and gloves free from soil or blemish; the walls and doors are clean, and no cobwebs festoon the corners; even the ventilation is carefully looked after. The officers are dignified in their bearing, and perfect in their administrative duties, and the members are all

respectful to their superiors, and decorous and affectionate to each other, and the effect of all this upon the members of such a communication is not lost when they mingle with the outer world. The comforts of the Lodge, and the gentlemanly behavior of the officers who assemble there, leave an uneffaceable impression; and it is as easy to tell a member of a well-regulated, well-appointed, and well-governed Lodge, as it is to tell a member of a well-regulated and happy household.

On the other hand, you will see a hall covered with stained, threadbare, or worn-out carpet; rickety chairs and settees scattered about in confusion; the walls black and begrimed and full of spiders' looms; aprons and gloves crumpled and dirty; regalia frayed and dingy; and all the other appurtenances in a disgusting condition, and the place filled with the most pestiferous vapors. The officers are forgetful and lax in their duties, and substitute buffoonery for seriousness in discharging them. The members are disrespectful, disorderly, and ungentlemanly in their behavior; and convocations, divested of all seriousness, order, and moral restraint, are little better than pirate orgies. Of course, those who tolerate such a Lodge-room, and act so unmasonically, carry their taste and habits out-doors, and their want of order and slips-hod conduct follows them wherever they go. They are poor Masons, poor business men, and, if we could follow them home, we would find them unthrifty, untidy, and unhappy householders.

It is cheaper to be a good farmer than a bad one, and it costs less to be a good, straightforward, conscientious Mason, with good taste, than be a jumbo-reeing, unruly one, with vitiated taste and perverted habits. — *Landmark*.

OFFICERS OF MASONIC BODIES IN SHANGHAI, CHINA.

RISEING SUN ROYAL ARCH CHAPTER, Scottish Charter: W. C. Blanchard, First Principle; J. O. Pendleton, Second Principle; Henry Evans, Third Principle; T. W. Eckfeldt, Treasurer; Charles Penfold, Scribe E; A. F. Leonard, Scribe N.; W. D. Gray, P.S.; George Murray, Second S.; George E. Lane Jr., Third S.; Thomas Hoare, Janitor.

ZEVIN ROYAL ARCH CHAPTER, English Charter: R. S. Gundry First Principle; James Johnston, Second Principle; E. Holdsworth, Third Principle; William Kidner, Treasurer; S. J. G. Jellicor, Scribe E.; J. I. Miller, Scribe N.; T. W. Kingswell, P.S.; P. Orme, First S.; E. Henderson, Second S.; Thomas Hoare, Janitor.

CELESTIAL ENCAMPMENT: W. C. Blanchard, E.C.; E. W. Reill, First Captain; Henry Evans, Second Captain; T. W. Eckfeldt, Prelate; E. C. G. Rohl, Treasurer; J. I. Miller, Register; B. C. Clarke, Expert; P. Orme, Captain Lines; W. D. Gray, first Herald; A. T. Leonard, Second Herald; Thomas Hoare, Sentinel.

CLANDESTINE LODGES.

A DECISION has recently been given by one of the courts in the city of New York, which is of more than ordinary importance and interest in its legal bearings on the rights and welfare of our Institution, inasmuch as it judicially establishes the principle that clandestine Lodges, or Lodges organized and held for the purposes of Masonry without authority from the competent and recognized sources of power, are unlawful and to be regarded as fictitious and fraudulent enterprises, subjecting the parties engaged in them to prosecution and the legal penalties of obtaining property under false pretences, or as organized associations of swindlers and cheats. The case referred to, and which is the first of the kind that has come to our knowledge, was brought before the court in New York, by David Erlich of that city, who testified that on the 15th of July last, he was met by John Stevens and Abram Bomfleck, brothers-in-law, who invited him to join a new Masonic Lodge at No. 270 Grand Street. Inducements offered by Stevens were that the initiation fee in the new society was only \$20, whereas in the majority of old Lodges it was \$50 or more; that the Lodge bore the name of "Manton;" that he (Stevens) was the W.M., and was working under a Dispensation from the Grand Lodge of the State of New York. Erlich accompanied the men to the place indicated, and there paid Stevens \$20, and in a room, in the presence of 12 or 15 persons, went through a ceremonial which Stevens, who was presiding, declared to be the first degree in Masonry, and for which degree Stevens afterward collected from him \$3.12. Erlich asked Stevens to write the name of the Lodge in a book, and Stevens wrote "Mariners' Lodge, U.D.," of which Justice Scott was at one time Master. Subsequently, Stevens obtained from Erlich \$1.90 under pretence of conferring another degree. This small sum was very willingly paid by Erlich for his exaltation in the Order. About July 1, however, feeling that something must be wrong, and impressed with the belief that his mentor was not thoroughly "up" in modern Masonry, and that he himself could not give that glance of the eye and tell-tale pressure of the hand which characterized the greeting of others of the Fraternity, Erlich made inquiry, and was told that the Loege over which Stevens affected to preside was a fraudulent affair. He then went to Dr. Austin, Grand Secretary of the Order, and was informed that Stevens was an expelled Mason, and had no authority to confer a degree, or even to enter a Lodge. Erlich at once believed that

he had been swindled, and accused Stevens in open court of being the swindler. A warrant for Steven's arrest was, therefore, issued by the magistrate, and officer Anderson of the court squad took the "W.M." into custody and locked him up for the night. The next day he was taken before the magistrate for examination. It is alleged that Stevens has done an exceedingly profitable business within the past few weeks in the manner above described, and that 15 or 20 persons whom he has victimized will come forward and make complaint against him.

INNOVATION.

Now, with respect to the basic principles of Freemasonry — the root and marrow of the whole matter, — we desire to record our deliberate conviction that, as they are founded upon the eternal laws of truth, any attempt to change or pervert those principles should be met by the Craft with the most strenuous opposition. No matter how specious the pretext, or how plausible the proposal, it should be resolutely spurned. For example, the implied suggestion of one of our correspondents, that the volume of the Sacred Law should be banished from our Lodge pedestals, to be replaced by the Book of Constitutions!

Hefe we have the thin end of that wedge which has been driven home into the hearts of our brethren on the Continent, much to the regret — we had almost said the horror — of every true Mason. It is this sad negation of every principle of religion which causes our Order to be regarded with distrust by all who believe in honor and virtue. It is this pandering to the Rationalists and Renanists which creates for Freemasonry hosts of enemies amongst those who would otherwise be her natural friends and defenders.

The remark of our correspondent, that Masonry is not a religion, we fancy we have heard before; and, moreover, it is beside the question, which is simply this: Are we to obligate our candidates upon a volume which they acknowledge to be sacred, and thereby render the vow binding on their consciences as men of honor; or are we to use a book which simply contains our own laws and regulations? It is needless to add that, if we adopt the latter, there is no longer any safeguard or barrier against the admission of men who, already defying all laws human and divine, would not be likely to pay particular reverence to those contained in the Constitution of Freemasonry. No frothy declamation about "universality" or the "rights of man," shall ever induce us to consent to any such violation of our ancient landmarks, and we, therefore, counsel our correspondent to advocate masonic reform in another direction. But, although we resent the least indication of an assault upon the fundamental tenets of the Craft, we are by no means blind to the fact, that many improvements might be made with a vantage in the statutes which govern some of the Masonic Jurisdictions. — *London Freemason.*

JURISPRUDENCE.

We find in the *Michigan Freemason* for August, a short collection of decisions in masonic jurisprudence, from which we select the following :—

Personal Jurisdiction.—The Grand Lodge of New York holds that—

There is no such thing as the carrying of material for inspection from one Symbolic Lodge to another. The subsequent removal of a rejected candidate to the jurisdiction of another Lodge makes no difference with his masonic condition. He can carry himself where he pleases, but he cannot change his masonic status without the consent of the Lodge which originally rejected his application. If by falsehood or fraud he subsequently obtains the degrees, he obtains them unlawfully, and he should for such offence be tried and expelled from all the rights and benefits of a Fraternity whose laws he has violated.

A Lodge may waive its rights over its rejected or accepted material, and transfer its jurisdiction to another Lodge, and give its consent that such other Lodge may act upon the same.

This consent, once given, and acted upon by another Lodge, transfers jurisdiction; and the latter, once lost, is lost forever.

Change of venue.—There is no law, custom, or usage, authorizing a change of venue in masonic trials. If the accused is aggrieved by the action of his Lodge, the remedy is an appeal to the Grand Lodge.

Right of appeal.—The right of appeal is an inalienable right which belongs to every Mason. It is, however, controlled by circumstances and relations. An accused brother who claims that wrong has been done him on his trial, has the right of appeal. The accuser in Masonry, however, occupies a similar position to the prosecutors in the civil courts. The principle of the civil law is, that when the defendant is acquitted, the prosecutor, or State, can never appeal, for the effect would be to try a man twice for the same offence.

Dimit.—A member in good standing who applies for a dimit at a stated meeting of his Lodge, and pays all dues, is entitled to such dimit, and the Lodge must grant it.

Public ceremonies.—The Grand Lodge of Louisiana holds that—

It is improper to perform public ceremonies peculiar to the Fraternity in connection with other secret associations, and especially so in regard to the funeral services. There is no propriety in burying a brother masonically, unless he or his family have expressed a desire that it should be done.

When, however, it is done, the masonic ceremonies should not be encroached upon, after the religious rites are ended and the body taken charge of by the brethren, by the ceremonies of any association, or of any kind whatever.

The authority of a Master. — The Grand Master of Michigan decides that —

The office of the W.M. is despotic. In his rulings, he is supposed to be governed by the interests of the Craft in general, and of his own Lodge in particular, and to act in accordance with the Constitutions, edicts, and regulations of the Grand Lodge, and the special regulations of his own Lodge.

Should a W.M. transcend his authority, he is amenable to his Grand Lodge, to whom any brother, feeling aggrieved at his decisions, may appeal.

A Lodge cannot try its Master. — Our Brother also decides that —

It is not competent for a Lodge to try its W.M. in the manner it would a member on the floor. The usual, and I believe the only, way that a W.M. can be tried (aside from trial in Grand Lodge) is for a certain number of members to sign charges and forward the same to the Grand Master, who can appoint three or more Past Masters to take the evidence, upon which the Grand Master may suspend the W.M. until the meeting of the Grand Lodge. Masonic law is unmistakable in its protection of the Brother who occupies the position of W.M.; and though such Brother may be suspended from performing the functions of the office of W.M., yet he still remains the Worshipful Master of his Lodge, and must continue such until set aside in a legal manner. The suspended Master may sit in the Lodge, though not entitled to occupy the Master's chair. No vacancy can be made in the office of W.M. except by removal into another Grand jurisdiction, expulsion by the Grand Lodge, or by death.

ITINERANT BEGGARS.

"We learn from the *Masonic Review* that Temperance Lodge, at Sidney, O., requires any travelling brother applying for assistance to present a certificate of good standing, as a member of some regular Lodge: said certificate to be duly signed by the Secretary, and bear the seal of the Lodge. This plan is *simple, legal*, and a sure protection from imposition. It should at once be adopted by every Lodge in the land. We do not doubt but that Masons are swindled annually out of money enough to support *well* a Masonic Asylum, and every worthy object of charity in the country who has any claim on the Fraternity. We heard a Master of a Lodge in Ohio say, not long since, that he had, within two years, loaned money to travelling Masons in distress, nineteen times, and in but one instance had he ever heard of it or them again. Doubtless, in eighteen of these cases, the applicants were expelled Masons."

We cut the above from *Loomis' Musical Journal*. The experience of our Ohio Brother is in accordance with our own. We have, on more occasions than we can recall to memory, or should care to name

if we could, loaned money on the representations and affecting appeals of persons claiming to be, and most of whom undoubtedly were, members of the Fraternity, to aid them on their way to their homes or friends, frequently taking their due bills for the sum loaned, and their promises to return the same immediately on reaching their destination. The usual excuses in such cases we have found to be the loss of money, by robbery or carelessness; unexpected increase of expenses; sickness and delay on the road; disappointment in not meeting with expected friends or relatives; or failure in obtaining employment, etc. It is difficult to deny such appeals, even on the common ground of humanity, but far more so when made on that of masonic obligation and sympathy. We have no doubt, however, that a very large majority of the cases we have, in our long experience, relieved in this way, have either been contributions to the support of idle vagrants or unworthy brethren. We were formerly in the habit of filing these due bills away, in the idle expectation that some of them might ultimately be paid; but we learned the worthlessness of them some years ago, and that it was altogether better to *give*, and thus dispose of the matter at once, than to rely on promises which were probably never intended to be fulfilled. We can call to mind but two or three cases where the money advanced has ever been returned. We are not, however, disposed to be so uncharitable as to suppose that these parties were all rogues and cheats, for we cannot doubt that some of them, at least, honestly intended, at the moment of making the promise, to redeem it at some future time; but it soon with them became an old affair, and was allowed to pass out of mind. The evil still exists, and is increasing, nor is it easy of control. Lodge certificates, or, better still, Grand Lodge diplomas, would undoubtedly contribute something to this end, but they are not always convenient to be carried about the person, and are frequently lost or forgotten, and, if made a positive necessity, very many deserving cases would undoubtedly be rejected, and remain unrelieved. Such a requisition, however, might be, perhaps, usefully insisted upon as a rule, leaving the committees of relief and others to determine the exceptions.

THE Masonic Fraternity held a Festival Lodge in Berlin, Prussia, on the 22d of March, the birth-day of King William, the Supreme Protector of Masonry in Prussia. The toast of the evening was: "God bless and sustain the King, and permit his great work of regenerating the Fatherland, to be conducted to the happiest end! and God give him might and strength to protect our Craft against all internal dissensions and foreign foes! God enlighten his heart, that he may keep us together in brotherly charity."

GRAND CHAPTER OF MAINE.

THIS Grand Body held its annual communication for the current year at Portland, on the third of May, and we have been politely favored with a copy of its Proceedings. The attendance was large, as was also the amount of business transacted. The address of the Grand High Priest, Comp. Joseph Pearson Gill, is a business-like and interesting document, showing that its author, though severely tried by personal and domestic afflictions during the year, has been attentive and active in the performance of its onerous duties. We learn from it, that the Chapters in the State have been divided into six districts with a District Deputy Grand High Priest for each, and the reports of these officers would seem to indicate that the plan, which we believe is somewhat new in this branch of Masonry, is operating favorably and satisfactorily.

The Grand High Priest has made several decisions in jurisprudence, all of which seem to be founded in equity and reason. He rules that a candidate having received a part of the degrees, and being then stopped by objections, the reason must be made known to the Chapter and the case decided by a majority vote.

The following decision is, in principle, like that discussed by us last month. It is however of sufficient importance to justify its insertion here : —

3. A member of a Chapter is expelled by the Lodge of which he is a member from all the rights of Masonry. It is understood that this act of the Lodge acts as an expulsion from the Chapter. What action of the Chapter is necessary in such a case ?

Ans. The question to be decided is, how shall the action of the one Body be made operative in the other. It is, in the first place, always to be assumed, that a Master Mason, who has advanced no higher, can have no serviceable or efficacious knowledge of any other description of Masonry ; and a Lodge of Master Masons can have no further official cognizance of a R.A. Chapter than it would of any other body or association of men. Therefore, a Master or Secretary of a Lodge may properly decline to give a certified copy of a vote of expulsion, or even a copy of the records, to be used in any way outside of the Lodge or Grand Lodge. The proper, and effective mode of proceeding, would be for a member of the Chapter who is a member of the Lodge which made the expulsion (or suspension), to state in open Chapter that such a Lodge had suspended or expelled from all the rights of Masonry a Brother who was a member of the Chapter. The High Priest should then announce and direct the Secretary to make a record of the same ; that the Companion having been

suspended or expelled, as the case may be, from the rights and benefits of Masonry by his Lodge, he is, therefore, suspended from all the rights and privileges of Royal Arch Masonry, until the next annual communication of the Grand Lodge. A sentence of suspension or expulsion by a Lodge having only a temporary effect until it is acted upon by the Grand Lodge, it can only operate in a Chapter until such action takes place, of which the Chapter will then have appropriate notice. If the sentence is *reversed* by the Grand Lodge, the Companion is restored to full standing as a Royal Arch Mason; if confirmed, the suspension or expulsion continues in operation, and all that will then remain to be done, will be for the High Priest to announce, as before, in open Chapter, that the sentence of the Lodge having been confirmed by the Grand Lodge, the Companion is now suspended or expelled from all the rights and privileges of the Order, until his restoration to Masonry shall take place in the mode provided by the Constitutions of the M.W. Grand Lodge. The Secretary should send the usual official notice to the Grand Secretary. A suspension or expulsion only from *membership* by a Lodge cannot, however, effect a Companion's standing as a member of his Chapter. To be deprived of membership in his Chapter, in such a case, charges must be preferred against him, and a trial had in the usual way.

We give one other extract as follows : —

5. Hancock Chapter applied to me for a Dispensation authorizing them to appear in form and as a Chapter at the time and places of the services of the decoration of soldiers' graves.

Ans. It is an established principle that Masonic Bodies should not appear in public, as such, except on occasions specifically masonic, such as masonic funerals, the laying of corner stones, &c., &c. If there were to be any masonic ceremonies at these services, under Dispensation from the Grand Master of the Grand Lodge, I should have been very glad to authorize your Chapter to appear in procession; but as the services do not, apparently, partake in any way of a specifically masonic character, I am obliged, much to my regret, to decline granting the request of the Chapter.

“Keys” — or something of that description, about which we know nothing, and have no desire to — have of late years been in quite extensive use in the Lodges of Maine, and our Companion was urged to afford the same *facilities* to the Chapters, but had the good sense to decline the request. If the officers of any Masonic Body cannot qualify themselves for their duties in the usual and lawful way, they had better resign, and give place to those who have more industry if not better memories.

The Report of the Committee on Foreign correspondence is from the pen of Comp. Drummond, and is, of course, a well digested and interest-

ing document, as all his reports are. We have not room for extracts and must, therefore, content ourselves with a few brief references to it.

In his notice of the Grand Chapter of Illinois our Companion quotes the following from the report of Comp. H. G. Reynolds to that Body in 1869. We believe it has not appeared in our pages, but is of sufficient general interest to entitle it to a place here.

"In regard to withdrawal or dissolution: the General Grand Chapter is now extending its ægis over foreign lands, and its influence is benign; its dissolution ought not to take place or be sought after. In regard to withdrawal we have this to say:

- "1. The Grand Chapters are practically independent.
- "2. They are not taxed for the support of the parent Body.
- "3. They are under no legal or moral obligation to be represented.
- "4. No application for withdrawal has ever been made; when made it will not be denied.
- "5. Secession is unlawful; withdrawal is practicable, lawful and peaceful.
- "6. Withdrawal is inexpedient, for a Grand Chapter need carry no unnecessary burdens by means of membership, and representation is often *very* desirable."

The organization of Grand Chapters by subordinate Chapters, is thus disposed of:—

His statement that the subordinates "created" the Grand Chapters is fallacy. When they form a Grand Chapter it is a mere *change of allegiance from one G. Chapter to another*. But can a Chapter exist without a Warrant or Charter? Of course not: and a Warrant or Charter is the instrument by which a Chapter is *created*: and "created" by some Grand Chapter, or other Supreme Grand Body. It may be true, possibly, that some subordinates existed before a G. Grand Chapter, or Grand Chapter existed: but if so, they had no Charters, and would not now be legal Bodies, save by taking a Charter from some Grand Body, investing them with the powers of a Chapter.

THE GRAND ORIENT.

The Grand Chapter of Louisiana has suspended all intercourse with the Grand Orient of France. We have taken no action in this matter because we never had any such intercourse, and moreover did not suppose that we *could* have, owing to the dissimilarity of the degrees over which the Grand Orient have control. If we had had such intercourse we assure our companions it would have been suspended.

Comp. Drummond gives the following from the excellent Report on Correspondence by Comp. Charles E. Meyer, in the Grand Chapter of Pennsylvania, which report we have not seen:—

"In Pennsylvania, a Royal Arch Mason is not permitted to appear as such in any procession or public display."

"With us the Royal Arch Mason loses his membership in the Chapter after six months non-affiliation with a Blue Lodge."

"We notice that a Charter was granted to a new Chapter, and immediately afterwards a Companion was installed as its High Priest. We were taught that the Chapter must be first constituted, and then the officers installed."

"In Pennsylvania, separate Mark Lodges are warranted, and all work done by them under that Warrant is regular and lawful."

"The Grand Master issues Dispensations to subordinate Lodges of Master Masons to pass to the Chair. The Chapters have nothing at all to do with 'passing to the Chair.' We make the qualification of the candidate to be that he is a Past Master, either by service or Dispensation. We have no Chapter Past Masters."

"The Past Master is another question causing much discussion and legislation. In several Grand Chapters a Past Master by service, or an actual Past Master, is required to 'pass the Chair' a second time in the Chapter. Receiving our masonic education in this jurisdiction, we believe that the method here is the correct one, and that all 'passing to the Chair' is and of right belongs to the Grand Lodge. The candidate is a Past Master of a Blue or Symbolic Lodge, and we cannot understand how any Grand Chapter can authorize a Royal Arch Chapter to open and do the work of a Lodge of Master Masons."

There are several other points in this excellent report that we should be pleased to notice if we could conveniently spare the room. Comp. Drummond concludes his able report with his usual valuable statistics.

They are not complete, owing to a deficiency in the returns to the Grand Chapters; about sixty subordinates failing to make any returns at all, and among them we regret to see are enumerated seven from Massachusetts. He enumerates thirty-eight Grand Chapters with 1,729 subordinates, 96,201 members; exaltations the past year 10,433; admissions, 1,301; dismissions, 3,214; expulsions, 96; suspensions, 451; ditto for non-payment of dues, 1,272; deaths, 930; rejections, 290.

MONETARY STATUS OF LODGES IN STATE OF NEW YORK.

FROM the reports of the District Deputies of the Grand Lodge of New York, as contained in the Proceedings of G.L., we find that the balance on hand of all the Lodges in the State, May 1, 1870, amounted to \$349,194.42, of which the Lodges in the cities of New York and Brooklyn are possessed of \$218,947.57. The voluntary contributions to the Hall and Asylum Fund by Lodges in New York and Brooklyn amounted to, \$13,140.59; from all other parts of the State, \$6,066.92. — *Pomeroy's Democrat*.

THE TRUE FREEMASON.

He is above a mean thing. He invades no secrets in the keeping of another. He betrays no secret confided to his keeping. He takes selfish advantage of no man's mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is not one thing to a man's face, and another behind his back. If by accident he comes into possession of his neighbor's counsels, he passes on them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in at his window, or lie open before him in unguarded exposure, are sacred. He possesses no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, are none of them for him. He may be trusted — himself out of sight — near the thinnest partition anywhere. He buys no office, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open, and manly. He can descend to no scurrility. From all profane and wanton words his lips are chastened. Of woman, and to her, he speaks with decency and respect. In short, what he judges honorable, he practices toward every man. Such is the estimate of the true Freemason, formed by the Masonic editor of *Pomeroy's Democrat*.

PRESENT CONDITION OF MASONRY IN EUROPE.

[From the London Freemason.]

In reviewing the masonic events of the past season, we may safely congratulate the English Craft upon the noble efforts which they have made on behalf of our several charities; our royal Brother, the Prince of Wales, has also shown his high appreciation of the Order, and he is now publicly identified with its interests. The normal increase in the number of Lodges during the last six months has been fully sustained, and there is no reason to doubt that the heads of the Fraternity have exercised a wise discretion in thus supplying means for the extension of the Craft. Our late Grand Master, Lord Zetland, has retired from his high post with the affection and esteem of every Brother, but it will be seen that he is still as active as ever in assisting by his presence and advice the deliberate assemblies of the Order, and in promoting the general good and welfare of Freemasonry. His successor, the Earl de Grey and Ripon, is a statesman of eminence, and his time is necessarily much occupied in the discharge of official duties, but his heart is so thoroughly in the masonic cause

that none but weighty reasons will ever detain him from his place in the Grand Lodge. In Scotland, the Earl of Dalhousie, a vigorous and enlightened chief, yields the sceptre of Solomon, and we trust that before he leaves the masonic throne in that country, our Scottish brethren will have a rapid stride in the right direction, by the organization of charitable institutions similar to those which now flourish in England and Ireland. The Grand Lodge of Ireland is, we are led to believe, in a very healthy condition; but information as to the progress of Freemasonry in Ireland is so scantily supplied by the authorities, that we are forced to rely upon accounts which are occasionally given by the secular press, when anything very special in connection with Irish Masonry takes place. More prominence should be given to the doings of our Irish brethren, many of whom we know to be good men and true. Our neighbors in France have changed their Grand Master, General Mellinet having retired in consequence of the state of his health and the infirmities of old age, but we believe that Br. Babaud Laribiere, who succeeds the General, has his heart in the work, and will make an efficient ruler of the Craft. In Germany, where there are many Grand Lodges, and where diversities of opinion as to what is really Masonry prevail, there is yet a most encouraging prospect for Freemasonry. Liberal ideas are permeating the Lodges, and even in priest-ridden Austria, a Lodge has been recently formed. In Hungary, a Grand Lodge has been actually formed, Br. Franz Pulszky being the first Grand Master, while every month new Lodges are being added to this already important jurisdiction. In Spain, Freemasonry is spreading far and near, and the number of brethren now at work in that country almost exceeds belief. We are assured, by recent advices, that there is scarcely a second-rate town in Spain without a Lodge, and in many large towns there are two or more. Portugal has also embraced the tenets of Freemasonry with enthusiasm, and a perfect fusion of the recently conflicting Lusitanian Jurisdictions having been happily effected, there is great hope for the entire Iberian peninsula. Italy is still divided masonically, and until our Italian brethren learn the value of unity, they cannot expect to command the respect of the Craft universal. Of Switzerland, Holland, and Belgium, we have little to record, and if the saying be true, "happy is the nation which has no history," it may be safely assumed that in each of these countries our Order is making steady, but imperceptible progress. In the north of Europe, Freemasonry flourishes exceedingly, especially in Sweden, where the King is a zealous patron of the Craft, and we hope shortly to give a more lengthened detail of the Swedish degrees. By the consolidation of English Masonry in Turkey, under the rule of R.W. Br. Brown, as District Grand Master, we anticipate a great future for the Order in the East, while the happy reconciliation which has been effected between Halim Pasha, the District Grand Master for Egypt, and the Khedive of that prosperous province, promises equally happy results for the Egyptian Lodges.

If we look beyond the Atlantic, an immense masonic vista opens. The United States alone can muster some four hundred and eighty thousand members of our Mystic Brotherhood; and in the Southern Republics and the Empire of Brazil, Freemasonry is popular and respected. It is to be regretted that

the Masons of Canada are not working with that love and harmony which should ever distinguish Freemasons, but we are strongly of the opinion that the two Grand Lodges now in operation in the Provinces of Ontario and Quebec will speedily arrive at an amicable solution of their present unhappy differences.

In all the colonies and dependencies of the British Crown, the Order is also rapidly extending, and we may anticipate at no distant period the formation of independent Grand Lodges in Australia, where a vast number of Lodges now exist under conflicting jurisdictions.

It will thus be seen that the mustard seed of Speculative Freemasonry has become a great and mighty tree, under whose shadow men of every nation are gathering; and let us hope that the time is rapidly approaching, when the influence of so vast a peaceful confederation will be powerful enough to preclude the possibility of war between civilized people, and that science, knowledge, and virtue, combined, will eventually sway the destinies of the world.

THE TROUBLES IN MISSOURI.

WE have just received a circular from the Directors of the Masonic Hall Association of St. Louis, Missouri, which explains the difficulties under which they are laboring. It appears that the brethren of St. Louis took the responsibility of buying the grounds and erecting the Hall, anticipating that the Grand Lodge would eventually assume the debt, and relieve them of their responsibility. The Grand Lodge did assume it. Some of the Lodges throughout the State were dissatisfied, and called a convention to take action against it. Out of three hundred and twenty-seven Lodges, but nine sent representatives to the convention. The circular says that this "so-called convention was held without any authority of law, and in direct disobedience of the expressed will of the Most Worshipful Grand Master, and has, by a most wilful perversion of facts, arraigned the integrity and powers of the Grand Lodge, and misrepresented the motives and honor of its officers and its committee." This convention put forth a circular, which we have not received, but which appears to have set the proceedings of the Grand Lodge in a rather unfavorable light. This has called forth the circular from the Directors.

Below we give an extract from the *Missouri Republican*, of May 1, which gives full details and explains the action taken by the Grand Lodge. We do not see why any dissenting action should have been taken, or any convention called to express opposition to the will of that Grand Body. We think the object in view is a noble one, and worthy of and speaks well for our Missouri brethren. Here is the extract alluded to:—

Quite a small body of Masons of the city of St. Louis took the responsibility of buying the grounds and building the structure, believing that in good time the great Body of the State would come to their aid, assume its indebtedness

and secure its lasting benefits. The time came! The Masonic Hall Association, owing about \$100,000 paid up stock, made a proposition, by resolution, to the Grand Lodge at its annual session in October last, that the Grand Lodge assume the payment of \$200,000 worth of bonds at their maturity, covering the whole debt, and take that amount of stock, to be issued by the association as the bonds are paid. To meet this obligation there was also proposed an annual assessment of one dollar each on the whole membership of the State. It was shown that at the end of eight years this special tax, together with all other Grand Lodge dues, might cease, and that at the end of the fifteenth year, when the last bonds mature, the Grand Lodge would be possessed of two-thirds of the stock and have accumulated on the property the sum of \$81,000 as a widow's and orphans' fund.

To the honor of the brotherhood of Missouri be it said, the proposition was accepted; the Masonic Hall Association and the Grand Lodge both being corporate Bodies under the statutes of the State, the business was closed. On this basis the association issued bonds to the amount of \$200,000, all of which have been sold, and Freemasons' Hall, together with its valuable legislative franchise, is secured to the Fraternity of Missouri.— *Landmark*.

MASONRY IN THE DOMINICAN REPUBLIC.

THE "Calenderio Masonico del Grande Oriente Naceonal de la Republica Dominicana," for 1870, contains an extract from the *Masonic Constitution* of that Republic, by which we learn that all the Bodies of all Rites are of the dependence of the Grand Orient.

A candidate for initiation must exercise in civil society some profession, know how to read and write, and not have been sentenced to suffer any punishment imparting infamy.

Dominican Masonry is established under the A. A. Scottish Rite, but accepts and admits the other regular recognized Rites.

The Grand Orient is the common centre which possesses the Supreme authority, and is composed of four sections, which can act separately, for which purpose it delegates to them a part of its authority.

These are —

That of the Symbolic Order,

That of the Perfect Order,

That of the Philosophic Order,

That of the Administrative Order.

The Symbolic Section is in charge of the National Grand Lodge, under which all the Symbolic Lodges are. It is composed of all Dominican Masons who have the 31st, 32d, and 33d degrees, and of the representatives, three in number, from each Lodge.

The Perfect Section is composed of the degrees 4 to 18 inclusive and under

the charge of a Sov. Gr. Chapter-General, under which are all the Chapters of the Jurisdiction. It is composed of all who have the Administrative degrees, 31, 32, and 33, and of three representatives from each Chapter.

The Philosophical Section is composed of the degrees 19 to 30, directed by the Councils of Kadosh, one in the capital and the other in Santiago, which are subordinate of the Sov. Gr. Council-General, and each sends two deputies to the National Grand Orient. The Sov. Gr. Council-General is composed of all who have the 32d degree, and of the 33d on the list of the Supreme Council.

The Administrative Section is composed of the 31st, 32d, and 33d degrees, and is under the charge of the Supreme Council of S. G. I. G. of the 33d degree, composed of 27 Inspectors-General. It is directed by a Most Serene Sov. Gr. Commander, elected for life by plurality of votes.

The Presidents and Wardens of subordinate Bodies, if not Deputies to Gr. O., are honorary members of it, and have a consultative vote.

The Sov. Gr. Commander is President for life of the National Grand Orient, of all its Sections, and of the Bodies constituted by them, with voice and deliberate vote on all questions. — *Pomeroy's Democrat*.

OBITUARY. — BENJAMIN B. FRENCH.

GRAND ENCAMPMENT OF THE UNITED STATES OF AMERICA.
FROM THE GRAND MASTER OF TEMPLARS.

To our Right Eminent and Eminent Commanders of the Temple, and to all true and courteous Knights throughout our jurisdiction:—

THE Illustrious Knight and accomplished gentleman, our Past Grand Master, Sir BENJAMIN BROWN FRENCH, expired at Washington, in the District of Columbia, this twelfth day of August current.

His life has been renowned by his unswerving attachment to the Ancient and Honorable Society of Freemasonry, in all its departments and grades.

During a period of six years he presided with distinguished ability over the Templars of the United States of America, and with rare knightly courtesy he adorned the high position of Grand Master.

Honored by his Brethren, respected by his Companions, loved by all his Frateres, he passed through years of activity into the quiet serenity of a green old age.

His knightly sword, without a stain or tarnish upon its bright surface, has been returned to its scabbard, there forever to rest.

To honor the memory of our departed Knight and Past Grand Master, this order will be read at the head of the lines (the Knights being formed in due array), in all our Grand and subordinate Commanderies at the Conclave or Assembly held next after the reception hereof, and our officers of the Grand Encampment and of our Grand Commanderies, and Commanders of subordinate Commanderies will

wear crape at the hilt of their swords for six months from the date hereof. Banners will also be trimmed with crape during the same time.

Given at Boston this twelfth day of August, in the year of our Lord one thousand eight hundred and seventy.

WILLIAM SEWALL GARDNER,

Grand Master.

By order of the Grand Master.

[L.S.]

JOHN D. CALDWELL,

Grand Recorder.

MASONRY IN THE OLDEN TIME.

THE following will interest such of our readers as have a taste for memories and reminiscences of the earlier days of Masonry in this country, and of the usages of our brethren a century ago. We find it in *Pomeroy's Democrat*, by the Masonic Editor of which paper it was copied from the By-Laws adopted by St. John's Lodge, No. 1, of the city of New York, in 1772, over which, if we recollect aright, our talented friend and Brother, Tisdall, at one time presided as W. Master. Speaking "of the Master's authority," these By-Laws read as follows : —

The Master has the right of calling an extra Lodge upon the application of three members; of remitting fines, unless opposed by a majority of the members present. Upon all occasions *he may control* the Lodge expenses; and as to him shall seem most prudent, *fine, admonish, or dismiss* members for an offence repeated before the Lodge is closed, on that meeting. He has *always two* votes, and the appointment of all committees, except upon business in which he is a party, for then the members are to be appointed by the Senior Warden, who upon such occasions is to preside. He is the judge of the conduct of visitors, and has a discretionary power to admonish or dismiss them. He is to determine in what order Brethren are to be heard, when two or more offer to speak at the same time. He is to sign all certificates, orders upon the Treasurer, and Lodge accounts.

OF VISITORS. — *Visiting Brethren* are to demean themselves during Lodge hours conformable to the regulations and customs of this Lodge, and the ancient usages of the Craft. On their first visit the Lodge shall bear the expense, afterwards, they are to pay three shillings if they do not belong to a Lodge in town. If they do, they are to pay two shillings only on each night. They cannot be admitted when an extra Lodge meets on business. They may offer their opinion and vote upon any debate concerning Masonry. But without the Master's permission they shall not interfere with any matter respecting

this Lodge. No resident Brother who is in easy circumstances, and does not belong to a Lodge in town, shall be admitted as a visitor, unless he is introduced by a member.

OF EXTRA LODGES. — The expense of extra Lodges shall be defrayed by the person at whose request they may be called, and when convened upon Lodge business, the Treasurer shall pay the expense, which shall be allowed in his account. But it must not exceed two shillings for each Brother present.

OF OFFICERS AND PENALTIES : —

- Members not appearing in the Lodge decently apparelled and properly clothed twenty minutes after the stated time of opening shall forfeit. SIX PENCE.
- Not attending to the Master's third call to order. SIX PENCE.
- Not attending when appointed on a Committee upon Lodge business. SIX SHILLINGS.
- Absenting during four whole quarters cease to be a member, nor shall be reinstated before they pay all quarterage money and all fines due.
- Guilty of profane swearing, or obscene language during meetings. ONE SHILLING.
- Introducing any subject foreign to Masonry, the interest of this Lodge, or the members thereof. ONE SHILLING.
- Interrupting the Master or Officers while addressing the Body. SIX PENCE.
- Not attending an extra Lodge, if duly summoned. SIX PENCE.
- Appearing in the Lodge when intoxicated with liquor. DISMISSION FOR THE NIGHT.
- Not submitting to the judgment of a committee, if confirmed by a majority of the Body, who upon such an occasion, are to be duly summoned. EXPULSION

OBITUARY.

ANCIENT LANDMARK LODGE, SHANGHAI, CHINA, April 5, 1870.

YOUR Committee appointed to draft resolutions expressive of the sorrow of this Lodge at the death of our late Brother, George Deslandes, respectfully submit the following—

WHEREAS, it has pleased the Grand Master of the Universe, to remove from this life, our late Brother George Deslandes, Junior Warden of this Lodge, who died in London, December 14, 1869, be it

Resolved, that we hear, the sad tidings with deep sorrow and regret, and feel that in the death of our beloved Brother, Ancient Landmark Lodge has lost one of its most faithful and zealous members.

Resolved, That we tender to the parents, relations, and friends of our departed Brother, our heartfelt sympathy in their deep affliction.

Resolved, That the Jewels of this Lodge be draped in mourning for a period of three months, and that the Secretary forward copies of these resolutions to the family of our late Brother, and cause the same to be published in the *Monthly Freemason's Magazine*.

Signed;

JOHN H. MACKIE.
W. C. BLANCHARD.
THOMAS W. ECKFELDT.

The above resolutions have been unanimously adopted as read at the Stated Meeting of Ancient Landmark Lodge, April 5, 1870.

I. O. L. VOGELER,
Secretary.

MASONIC CHIT-CHAT.

IMPOSTOR.—In the paragraph in our last, page 351, headed "An Impostor," the name of the individual referred to was accidentally omitted. The omission is not probably a matter of much importance, as such impostors usually have a variety of names to suit their purpose; but that under which he was passing when last heard from was W. H. Derwort.

THE Masonic Mirror, formerly published as a monthly at San Francisco, has been changed to a weekly publication. It is a well-conducted and nicely-printed masonic paper, and has our best wishes for its success.

COMPLIMENTARY.—The *Michigan Freemason*, published at Kalamazoo, and one of the best of our masonic monthlies, for August, under the head of "Masonic Exchanges," pays us the following compliment: "The *Freemasons' Monthly Magazine*, now in its twenty-ninth volume, hails from Boston, Mass., and remains what it has been, the champion of the masonic press. Its editor is one of the most loyal defenders of genuine Masonry, and his gifted pen seems quite as vigorous as in days of *auld lang syne*." Thanks, Br. Chaplin.

A MERITED COMPLIMENT.—M.W. Br. John H. Anthon, the talented and gentlemanly Grand Master of the Grand Lodge of New York, pays *The Landmark*, a weekly masonic periodical of that city, the following compliment:—

"Your views on masonic subjects strike me as generally correct, and I am specially pleased with the courtesy and brotherly temper of your paper, and its freedom from the personality and bitterness which is so often the reproach and disgrace of the masonic press."

EVERY SATURDAY, for September 10, is one of the handsomest illustrated papers ever issued. It contains European war pictures,—the Baden prisoners taken at Niederbronn; French soldiers bathing at Nancy; a Prussian outpost; Saarbruck; and Some Recruits for the South German Army. It has, besides, fine portraits of Mademoiselle Sessi and George W. Childs of the *Philadelphia Ledger*; a beautiful art picture; Morning in the desert; and three admirable summer pictures,—a Picnic in the woods, by A. Hoppin; Summer days, by W. J. Hennessey; and On the beach at Long Branch, by C. G. Bush.

Its literary contents comprise able and very interesting editorials on The Balance

of Power, an Empire's Bull Run, On the Uncertainty of Things, A Desirable Calamity, etc. It has a full summary of home and foreign news; two additional chapters of "The Mystery of Edwin Drood;" a sketch of George W. Childs, by James Parton; and other fresh and readable articles. Altogether, it is a remarkable number of this first-class family Illustrated Weekly.

THE Grand Lodge of Pennsylvania has fixed the minimum fee for initiation in the Philadelphia Lodge at seventy-five dollars, and in those out of the city, forty dollars.

THE number of Grand Lodges in the United States is forty-two. The four largest jurisdictions are New York, Illinois, Ohio, and Indiana. Connecticut has the largest average Lodge-membership,—about 190.—New York, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont, average about 100 each.

ANNALS OF IOWA MASONRY.—We have received a copy of a very neatly-printed and carefully-compiled pamphlet of about three hundred pages, entitled "Annals of Iowa Masonry," by R.W. Br. T. S. Parvin, Grand Secretary. It contains the proceedings of that Grand Lodge, had at its annual communication in June last, with the returns of the Lodges under its jurisdiction, the report of the Committee on Foreign Correspondence, the Grand Orator's address, and a series of carefully-prepared synoptical and statistical tables, of much local value and interest, but we are compelled, by the want of room, to defer any particular notice of it until our next.

IN the Grand Lodge of Washington Territory, charges being preferred against one David Cooper, he was tried in open Grand Lodge, and expelled. Upon this, the Committee on Foreign Correspondence of the Grand Lodge of New York make use of the following language, which is sound and to the point:—

"Might we be allowed to suggest that, however aggravated the case, the Grand Lodge was not the place to try it; and that the absence of the accused, even in disobedience of a summons, did not add anything to the dignity of the proceeding. A special committee to hear evidence, and know why the summons was disobeyed, and action on their report, would have been, to our taste, infinitely more proper. A full compliance with all the forms of law may require a little more patience, but the result, when attained, will prove the source of more satisfactory reflection."

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The work is neatly bound in the pocket-book (tuck) form. The price is 75 cents single copy, or \$8 a dozen.

It is believed that at the above prices, and in view of the amount of matter given, and the practical usefulness of the work, it is the cheapest, as it is one of the most reliable Masonic Manuals ever offered to the Fraternity.

Sept. 1, 1895.

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